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EURIPIDES

HIPPOLYTUS

1853

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Class of 1817

OF WORCESTER, MASSACHUSETTS

For Greek and Latin Literature



Thomas Kercherer
Arnold's School Classics.

THE
"HIPPOLYTUS"
OF
EURIPIDES,

WITH ENGLISH NOTES,

FROM THE

August
GERMAN OF WITZSCHEL.

by Alexander J. Elphinstone.

.C LONDON:

FRANCIS & JOHN RIVINGTON,

ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.

1853.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΦΡΟΔΙΤΗ.

ΙΠΠΟΛΥΤΟΣ.

ΘΕΡΑΠΟΝΤΕΣ.

ΧΟΡΟΣ ΤΡΟΙΖΗΝΙΩΝ ΓΥΝΑΙΚΩΝ.

ΤΡΟΦΟΣ.

ΦΑΙΔΡΑ.

ΕΞΑΓΓΕΛΟΣ.

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ΑΓΓΕΛΟΣ.

ΑΡΤΕΜΙΣ.

ΕΥΡΙΠΙΔΟΥ
ΙΠΠΟΛΥΤΟΣ ΣΤΕΦΑΝΗΦΟΡΟΣ.

ΑΦΡΟΔΙΤΗ.

- Πολλὴ μὲν ἐν βροτοῖσι κοῦκ ἀνώνυμος
θεὰ κέκλημαι Κύπρις, οὐρανοῦ τ' ἔσω
ὅσοι τε πόντου τερμόνων τ' Ἀτλαντικῶν
4 ναίουσιν εἰσω φῶς ὀρώντες ἡλίου,
τοὺς μὲν σίβοντας τὰμὰ πρὶς βεύω κράτη,
σφάλλω δ' ὅσοι φρονοῦσιν εἰς ἡμᾶς μέγα.
ἔνεστι γὰρ δὴ καὶ θεῶν γένει τόδε,
8 τιμώμενοι χαίρουσιν ἀνθρώπων ὑπο.
δείξω δὲ μύθων τῶνδ' ἀλήθειαν τάχα·
ὁ γάρ με Θησέως παῖς, Ἀμαζόνος τόκος,
Ἴππόλυτος, ἀγνοῦ Πιτθίως παιδεύματα,
12 μόνος πολιτῶν τῆσδε γῆς Τροιζηνίας
λέγει κακίστην δαιμόνων πεφυκέναι.
ἀναίνεται δὲ λέκτρα κοῦ ψαύει γάμων·
Φοῖβον δ' ἀδελφὴν Ἄρτεμιν, Διὸς κόρην,
16 τιμᾷ, μεγίστην δαιμόνων ἡγοούμενος·
χλωρὰν δ' ἀν' ὕλην παρθένῳ ξυνὼν αἰὶ
κυσὶν ταχείαις θήρας ἱξαίρει χθονός,
μείζω βροτείας προσπεσὼν ὁμιλίας.
20 τούτοισι μὲν νυν οὐ φθονῶ· τί γάρ με δεῖ;
ἃ δ' εἰς ἔμ' ἡμάρτηκε, τιμωρήσομαι
Ἴππόλυτον ἐν τῇδ' ἡμέρᾳ· τὰ πολλὰ δὲ
πάλαι προκύψας, οὐ πόνου πολλοῦ με δεῖ
24 ἐλθόντα γάρ νιν Πιτθίως πότ' ἐκ δόμων
σεμνῶν ἐς ὅψιν καὶ τέλη μυστηρίων
Πανδίοιος γῆν πατρὸς εὐγενὲς δάμαρ
ἰδοῦσα Φαίδρα, καρδίαν κατέσχετο

- 28 ἔρωτι δεινῷ τοῖς ἑμοῖς βουλευμάσι.
 καὶ πρὶν μὲν ἔλθειν τήνδε γῆν Τροιζηνίαν,
 πέτραι παρ' αὐτὴν Παλλάδος κατόψιον
 γῆς τῆσδε ναὸν Κύπριδος ἐγκαθείσατο,
 32 ἔρῳσ' ἔρωτ' ἐκδήμιον· Ἴππολύτῳ δ' ἐπὶ
 τὸ λοιπὸν ὠνόμαζεν ἰδρῦσθαι θεάν.,
 ἐπεὶ δὲ Θησέως Κεκροπίαν λείπει χθόνα,
 μίasma φεύγων αἵματος Παλλαντιδῶν,
 36 καὶ τήνδε σὺν δάμαρτι ναυστολεῖ χθόνα,
 ἐμμανσίαν ἐκδημιον αἰνέσας φυγῆν,
 ἐνταῦθα δὴ στένουσα κάκπεπληγμένη
 κέντροις ἔρωτος ἢ τάλαιν' ἀπόλλυται
 40 σιγῇ· ξύννοιδε δ' οὔτις οἰκετῶν νόσον.
 ἀλλ' οὔτι ταύτῃ τόνδ' ἔρωτα χρὴ πεσεῖν·
 δείξω δὲ Θησεῖ πρῶγμα, κάκφανήσεται.
 καὶ τὸν μὲν ἡμῖν πολέμιον νεανίαν
 44 κτενεῖ πατὴρ ἀραΐσιν, ἃς ὁ πόντιος
 ἄναξ Ποσειδῶν ὥπασεν Θησεῖ γέρας,
 μηδὲν μάταιον ἐς τρίς εὐξασθαι θεῶ.
 ἢ δ' εὐκλεῆς μὲν, ἀλλ' ὁμῶς ἀπόλλυται,
 48 Φαίδρα· τὸ γὰρ τῆσδ' οὐ προτιμήσω κακὸν
 τὴ μὴ οὐ παρσχεῖν τοὺς ἑμοὺς ἐχθροὺς ἑμοὶ
 δίκην τοσαύτην ὥστ' ἑμοὶ καλῶς ἔχειν.
 ἀλλ' ἐσομῶ γὰρ τόνδε παῖδα Θησέως
 52 στείχοντα, θήρας μόχθον ἐκλελοιπότα,
 Ἴππόλυτον, ἔξω τῶνδε βήσομαι τόπων.
 πολὺς δ' ἄμ' αὐτῷ προσπόλων ὀπισθόπους
 κῶμος λείλακεν, Ἄρτεμιν τιμῶν θεάν
 56 ὕμνοισιν· οὐ γὰρ οἶδ' ἀνεργμένας πύλας
 "Αἰδοῦ φάος τε λοίσθιον βλέπων τόδε.

ΙΠΠΟΛΥΤΟΣ.

- ἔπειθ' ἀεῖδοντες ἔπειθε
 τὰν Διὸς οὐρανίαν
 60 Ἄρτεμιν, ἧ μελόμεσθα.

ΘΕΡΑΠΟΝΤΕΣ.

πότνια πότνια, σεμνοτάτα,
 Ζανὸς γένεθλον,

64 χαῖρε χαῖρέ μοι, ὦ κόρα
 Λατοῦς Ἄρτεμι καὶ Διός,
 καλλίστα πολὺ παρθένων,
 ἃ μέγαν κατ' οὐρανὸν
 58 ναίεις εὐπατέρειαν αὐλάν,
 Ζανὸς πολύχρυσον οἶκον.

ΙΠΠ. χαῖρέ μοι, ὦ καλλίστα,
 καλλίστα τῶν κατ' Ὀλυμπον
 2 παρθένων, Ἄρτεμι·

σοὶ τόνδε πλεκτὸν στέφανον ἐξ ἀκηράτου
 λειμῶνος, ὦ δέσποινα, κοσμήσας φέρω,
 ἐνθ' οὔτε ποιμὴν ἀξιοῖ φέριδεν βοτὰ
 '6 οὔτ' ἡλθέ πω σίδηρος, ἀλλ' ἀκήρατον
 μέλισσα λειμῶν' ἥρινόν διάρχειται·
 Αἰδὼς δὲ ποταμίαισι κηπεύει δρόσοις,
 ὅσοις διδακτὸν μηδέν, ἀλλ' ἐν τῇ φύσει
 30 τὸ σωφρονεῖν εἴληχεν ἐς τὰ πάνθ' ὁμῶς,
 τούτοις δρέπεσθαι τοῖς κακοῖσι δ' οὐ θέμις
 ἀλλ', ὦ φίλη δέσποινα, χρυσέας κόμης
 ἀνάδημα δέξαι χειρὸς εὐσεβοῦς ἄπο.
 84 μόνῳ γάρ ἐστι τοῦτ' ἐμοὶ γέρας βροτῶν·
 σοὶ καὶ ξύνειμι καὶ λόγους σ' ἀμείβομαι,
 κλύων μὲν αὐδήν, ὕμμα δ' οὐχ ὀρών τὸ σόν.
 τέλος δὲ κάμψαιμ' ὥσπερ ἠρξάμην βίου.

88 ΘΕΡ. ἄναξ, θεοὺς γὰρ δεσπότας καλεῖν
 χρεῖν,

ἄρ' ἂν τί μου δέξατο βουλευσάντος εὔ;

ΙΠΠ. καὶ κάρτα γ'· ἢ γὰρ οὐ σοφοὶ φαι-
 νοίμεθ' ἄν.

ΘΕΡ. οἷσθ' οὖν βροτοῖσιν ὅς καθίστηκεν
 νόμος;

92 ΙΠΠ. οὐκ οἶδα· τοῦ δὲ καὶ μ' ἀνιστορεῖς
 πέρι;

ΘΕΡ. μισεῖν τὸ σεμνὸν καὶ τὸ μὴ πυσιν
 φίλον.

ΙΠΠ. ὀρθῶς γε· τίς δ' οὐ σεμνὸς ἀχθεινὸς
 βροτῶν;

ΘΕΡ. ἐν δ' εὐπροσηγοροισιν ἔστι τις χάρις;

96 ΙΠΠ. πλείστη γε, καὶ κέρδος γε σὺν μόχθῳ
 βραχεῖ.

- 97 ΘΕΡ. ἢ καὶ θεοῖσι ταῦτόν ἐλπίζεις τόδε ;
 ΙΠΠ. εἴπερ γε θνητοὶ θεῶν νόμοισι χρώμεθα.
 ΘΕΡ. πῶς οὖν σὺ σεμνὴν δαίμον' οὐ προσ-
 ευνέπεις ;
- 100 ΙΠΠ. τίν' ; εὐλαβοῦ δὲ μή τι σὺν σφαλῶ
 στόμα.
 ΘΕΡ. τήνδ' ἢ πύλαισι σαῖς ἐφέστηκεν Κύπρις.
 ΙΠΠ. πρόσωθεν αὐτὴν ἀγνὸς ὦν ἀσπάζομαι.
 ΘΕΡ. σεμνὴ γε μέντοι καπίσημος ἐν βροτοῖς.
- 104 ΙΠΠ. ἄλλοισιν ἄλλος θεῶν τε καὶ ἀνθρώπων
 μέλει.
 ΘΕΡ. εὐδαιμονοίης, νοῦν ἔχων ὅσον σε δεῖ.
 ΙΠΠ. οὐδεὶς μ' ἀρέσκει νυκτὶ θαυμαστός θεῶν.
 ΘΕΡ. τιμαῖσιν, ὦ παῖ, δαιμόνων χρῆσθαι
 χρεῶν.
- 108 ΙΠΠ. χωρεῖτ', ὁπαδοί, καὶ παρελθόντες εὖ-
 μους
 σίτων μέλεισθε· τερπνὸν ἐκ κυναγίας
 τράπεζα πλήρης· καὶ καταψήχειν χρεῶν
 ἵππους, ὅπως ἂν ἄρμασι ζεύξας ὑπο
 112 βορᾶς κορεσθεῖς γυμνάσω τὰ πρόσφορα·
 τὴν σὴν δὲ Κύπριν πόλλ' ἐγὼ χαίρειν λέγω.
 ΘΕΡ. ἡμεῖς δέ, τοὺς νέους γὰρ οὐ μιμητέον,
 φρονοῦντες οὕτως ὡς πρέπει δούλοις λέγειν,
 116 προσευχόμεσθα τοῖσι σοῖς ἀγάλμασι,
 δέσποινα Κύπρι. χρὴ δὲ συγγνώμην ἔχειν,
 εἴ τίς σ', ὑφ' ἥβης σπλάγχχνον ἔντονον φέρων,
 μάταια βάζει· μὴ δόκει τούτων κλύειν·
 120 σοφωτέρους γὰρ δεῖ βροτῶν εἶναι θεοῦς.

ΧΟΡΟΣ.

- Ὀκεανοῦ τις ὕδωρ
 στάζουσα πέτρα λέγεται
 βαπτὰν κάλπισι ῥυτὰν
 124 παγὰν προιεῖσα κρημνῶν,
 ὅθι μοί τις ἦν φίλα,
 φάρει πορφύρεα
 ποταμίᾳ δρόσῳ
 128 τέγγουσα, θερμᾶς δ' ἐπὶ νῶτα πέτρας
 εὐαλίου κατέβαλλ'· ὅθεν μοι

- 130 πρώτη φάτις ἦλθε δέσποιναν
 τειρομέναν νοσερᾷ
 132 κοίτη δέμας ἐντὸς ἔχειν
 οἴκων, λεπτὰ δὲ φάρη
 ξανθὰν κεφαλὰν σκιάζειν.
 τριτάταν δέ νιν κλύω
 136 τάνδε κατ' ἀμβροσίου
 στόματος ἀμέραν
 Δάματρος ἀκτᾶς δέμας ἀγνὸν ἴσχειν,
 κρυπτῇ πάθει θανάτου θέλουσαν
 140 κέλσαι ποτὶ τέρμα δύστανον.
 σύ τ' ἄρ' ἐνθεος, ὦ κούρα,
 εἴτ' ἐκ Πανὸς εἴθ' Ἑκάτας,
 ἢ σεμνῶν Κορυβάντων,
 144 ἢ ματρὸς ὀρείας φοιτᾶς;
 σὺ δ' ἀμφὶ τὰν πολύθηρον
 Δίκτυνναν ἀμπλακίαις
 ἀνίερος ἀθύτων πελάνων τρύχει,
 148 φοιτᾷ γὰρ καὶ διὰ λίμνας
 χέρσον θ' ὑπὲρ πελάγους
 δίναισιν νοτίας ἄλμας.
 ἢ πόσιν, τὸν Ἑρεχθιδᾶν
 152 ἀρχαγόν, τὸν εὐπατρίδαν,
 ποιμαίνει τις ἐν οἴκοις
 κρυπτὰ κοίτα λεχέων σῶν;
 ἢ ναυβάτας τις ἱπλευσει
 156 Κρήτας ἑξορμος ἀνὴρ
 λιμένα τόνδ' ἐνξενότατον ναύταις,
 φάμαν πέμπων βασιλείᾳ,
 λύπα δ' ὑπὲρ παθίων
 160 εὐναία δέδεται ψυχάν;
 φιλεῖ δὲ τᾷ δυστροπῇ γυναικῶν
 ἀρμονία κακὰ δύστανος
 ἀμαχανία συνοικεῖν
 164 ὠδίνων τε καὶ ἀφροσύνας.
 δι' ἐμᾶς ᾗξέν ποτε νηδύος ἅδ' αὔρα
 τὰν δ' εὐλοχον οὐρανίαν
 τόξων μεδέουσιν αὐτευν
 168 Ἄρτεμιν, καὶ μοι πολυζήλωτος αἰεὶ
 σὺν θεοῖσι φοιτᾷ.

- 171 ἄλλ' ἤδε τροφὸς γεραιὰ πρὸ θυρῶν
 172 τήνδε κομίζουσ' ἔξω μελάνθρων·
 στυγνὸν δ' ὀφρύων νέφος αὐξάνεται.
 τί ποτ' ἔστι μαθεῖν ἔραται ψυχά,
 τί δεδήληται
 176 δέμας ἀλλόχροον βασιλείας.

ΤΡΟΦΟΣ.

- ὦ κακὰ θνητῶν στρυγεραί τε νόσοι.
 τί σ' ἐγὼ δράσω; τί δὲ μὴ δράσω;
 τόδε σοι φέγγος λαμπρόν, ὃδ' αἰθήρ·
 180 ἔξω δὲ δόμων ἤδη νοσιερᾶς
 δέμνια κοίτας.
 δεῦρο γὰρ ἔλθειν πᾶν ἔπος ἦν σοι
 τάχα δ' ἐς θαλάμους σπεύσεις τὸ πάλιν.
 184 ταχὺ γὰρ σφάλλει κούδενι χαίρεις,
 οὐδέ σ' ἀρέσκει τὸ παρόν, τὸ δ' ἄπὸν
 φίλτερον ἤγεϊ.
 κρεῖσσον δὲ νοσεῖν ἢ θεραπεύειν·
 τὸ μὲν ἔστιν ἀπλοῦν, τῷ δὲ συνάπτει
 188 λύπη τε φρενῶν χερσίν τε πόνος.
 πᾶς δ' ὀδυνηρὸς βίος ἀνθρώπων,
 οὐκ ἔστι πόνων ἀνάπανσις·
 ἄλλ' ὅτι τοῦ ζῆν φίλτερον ἄλλο
 192 σκότος ἀμπίσχων κρύπτει νεφέλαις.
 δυσέρωτες δὴ φαινόμεθ' ὄντες
 τοῦδ', ὅτι τοῦτο στίλβει κατὰ γᾶν,
 δι' ἀπειροσύναν ἄλλου βιότου
 196 οὐκ ἀπόδειξιν τῶν ὑπὸ γαίας·
 μύθοις δ' ἄλλως φερόμεσθαι.

ΦΑΙΔΡΑ.

- αἵρετέ μου δέμας, ὀρθοῦτε κῆρα·
 λέλομαι μελέων σύνδεσμα, φίλαι.
 200 λάβετ' εὐπήχεις χεῖρας, πρόπολοι.
 βαρὺ μοι κεφαλῆς ἐπίκρανον ἔχειν·
 ἄφελ', ἀμπέτασον βύστρουχον ὦμοις.
 ΤΡΟ. θάρσει, τέκνον, καὶ μὴ χαλεπῶς
 204 μετάβαλλε δέμας.

- 205 ῥᾶον δὲ νόσον μετὰ θ' ἡσυχίας
καὶ γενναίου λήματος οἴσεις·
μοχθεῖν δὲ βροτοῖσιν ἀνάγκη.
ΦΑΙ. αἰαῖ.
- 208 πῶς ἂν ὄροσερῷς ἀπὸ κρηνίδος
καθαρῶν ὑδάτων πῶμ' ἀρυσάμαν,
ὑπὸ τ' αἰγείοις ἐν τε κομήτῃ
λειμῶνι κλιθεῖς ἀναπαυσαίμαν.
- 212 ΤΡΟ. ὦ παῖ, τί θροεῖς;
οὐ μὴ παρ' ὄχλῳ τάδε γηρύσει,
μανίας ἔποχον ρίπτουσα λόγον;
ΦΑΙ. πέμπτε μ' εἰς ὄρος· εἰμι πρὸς ὕλαν
- 216 καὶ παρὰ πεύκας, ἵνα θηροφόνοι
στείβουσι κύνες,
βαλίσαις ἐλάφοις ἐγχριμπτομένα·
πρὸς θεῶν, ἔραμαι κυσὶ θωύξαι,
- 220 καὶ παρὰ χαίταν ξανθὰν ῥῖψαι
Θεσσαλὸν ὕρπακ', ἐπίλογχον ἔχουσ'
ἐν χειρὶ βέλος.
- ΤΡΟ. τί ποτ', ὦ τέκνον, τάδε κηραίνεις;
224 τί κυνηγεσίῳ καὶ σοὶ μελέτης;
τί δὲ κρηναίων νασμῶν ἔρασαι;
πάρα γὰρ ὄροσερὰ πύργοις συνεχῆς
κλιτύς, ὅθεν σοι πῶμα γένοιτ' ἂν.
- 228 ΦΑΙ. δέσποιν' ἀλίας Ἄρτεμι Δίμνας
καὶ γυμνασίῳ τῶν ἵπποκρότων,
εἴθε γενοίμαν ἐν σοῖς δαπέδοις,
πῶλους Ἐνέτας δαμαλιζομένα.
- 232 ΤΡΟ. τί τόδ' αὖ παράφρων ἔρριψας ἵπος;
νῦν δὴ μὲν ὄρος βᾶς' ἐπὶ θήρας
πόθον ἐστέλλον, νῦν δ' αὖ ψαμάθοις
ἔπ' ἀκυμάντοις πῶλων ἔρασαι.
- 236 τάδε μαντείας ἄξια πολλᾶς,
ὅστις σε θεῶν ἀνασειράζει,
καὶ παρακόπτει φρένας, ὦ παῖ.
ΦΑΙ. δύστανος ἐγώ, τί ποτ' εἰργασάμαν;
240 ποῖ παρεπλάγχθην γνώμας ἀγαθῆς;
ἐμάνην, ἔπεσον δαίμονος ἄτῃ.
φεῦ φεῦ, τλήμων.
μαῖα, πάλιν μου κρύψου κεφαλάν·

- 244 αἰδοῦμεθα γὰρ τὰ λελεγμένα μοι.
κρύπτε· κατ' ὅσων δάκρυ μοι βαίνει,
καὶ ἐπ' αἰσχύνῃν ὄμμα τέτραπται.
τὸ γὰρ ὀρθοῦσθαι γνῶμαν ὀδυνᾷ,
- 248 τὸ δὲ μαινόμενον κακόν· ἀλλὰ κρατεῖ
μὴ γιγνώσκοντ' ἀπολέσθαι.
ΤΡΟ. κρύπτω· τὸ δ' ἐμὸν πότε δὴ θάνατος
σῶμα καλύψει;
- 252 πολλὰ διδάσκει μ' ὁ πολὺς βίος.
χρῆν γὰρ μετρίας εἰς ἀλλήλους
φιλίας θνατοὺς ἀνακίρνασθαι,
καὶ μὴ πρὸς ἄκρον μυελὸν ψυχᾶς,
- 256 εὖλυτα δ' εἶναι στέργηθρα φρενῶν,
ἀπὸ τ' ὥσασθαι καὶ ξυντεῖναι.
τὸ δ' ὑπὲρ δισσῶν μίαν ὠδίνειν
ψυχὰν χαλεπὸν βάρος, ὥς κ' αὖ γὼ
- 260 τῇσδ' ὑπεραλγῶ.
βίωτον δ' ἀτρεκεῖς ἐπιτηδεύσεις
φασὶ σφάλλειν πλεον ἢ τέρπειν,
τῇ θ' ὑγίει μᾶλλον πολεμεῖν.
- 264 οὕτω τὸ λίαν ἥσσον ἐπαινῶ
τοῦ μηδὲν ἄγαν·
καὶ ξυμφήσουσι σοφοί μοι.
- ΧΟΡ. γύναι γεραία, βασιλίδος πιστὴ τροφὴ
- 268 Φαίδρας, ὀρώμεν τάσδε δυστήνους τύχας·
ἄσημα δ' ἡμῖν ἥτις ἐστὶν ἡ νόσος·
σοῦ δ' ἂν πυθέσθαι καὶ κλύειν βουλοίμεθ' ἄν.
- ΤΡΟ. οὐκ οἶδ' ἐλέγχουσ'· οὐ γὰρ ἐννέπειν
θέλει.
- 272 ΧΟΡ. οὐδ' ἥτις ἀρχὴ τῶνδε πημάτων ἔφυ·
ΤΡΟ. ἐς ταῦτόν ἤκεις· πάντα γὰρ σιγᾷ τάδε.
- ΧΟΡ. ὥς ἀσθενεῖ τε καὶ κατέξανται δέμας.
- ΤΡΟ. πῶς δ' οὐ, τριταίαν γ' οὐς' ἄσιτος
ἡμέραν;
- 276 ΧΟΡ. πότερον ὑπ' αἵτης, ἢ θανεῖν πειρωμένη;
- ΤΡΟ. θανεῖν· ἀσιτεῖ δ' εἰς ἀπόστασιν βίου.
- ΧΟΡ. θανμαστὸν εἶπας, εἰ τάδ' ἐξαρκεῖ πόσις.
- ΤΡΟ. κρύπτει γὰρ ἡδὲ πῆμα κοῦ φησιν νοσεῖν.
- 280 ΧΟΡ. ὁ δ' ἐς πρόσωπον οὐ τεκμαίρεται
βλέπων;

281 ΤΡΟ. ἔκδημος ὦν γὰρ τῇσδε τυγχάνει
χθονός

ΧΟΡ. σὺ δ' οὐκ ἀνάγκην προσφέρεις, πειρω-
μένη

νόσον πυθέσθαι τῇσδε καὶ πλάνον φρενῶν;

284 ΤΡΟ. ἐς πάντ' ἀφῖγμαι, κοῦδέν ἐργασμαι
πλέον

οὐ μὲν ἀνήσω γ' οὐδὲ νῦν προθυμίας,
ὡς ἂν παροῦσα καὶ σύ μοι ζυμμαρτυρῆς
οἷα πέφυκα δυστυχουσι δεσπόταις.

288 ἄγ', ὦ φίλη παῖ, τῶν πάρριθε μὲν λόγων
λαθώμεθ' ἄμφω, καὶ σύ θ' ἡδίων γενοῦ,
στυγνὴν ὄφρ' ἔλυσαι καὶ γνώμης ὁδόν,
ἐγὼ θ' ὅπῃ σοι μὴ καλῶς τόθ' εἰπόμεν

292 μεθεῖς, ἐπ' ἄλλον εἴμι βελτίῳ λόγον.
κεῖ μὲν νοσεῖς τι τῶν ἀπορρήτων κακῶν,
γυναῖκες αἶδε συγκαθιστάναι νόσον

εἰ δ' ἔκφορός σοι συμφορὰ πρὸς ἄρσενας,
296 λέγ', ὡς ἰατροῖς πρᾶγμα μηνυθῇ τύδε.

εἶεν· τί σιγᾶς; οὐκ ἐχρῆν σιγᾶν, τέκνον,
ἀλλ' ἢ μ' ἐλέγχειν, εἴ τι μὴ καλῶς λέγω,
ἢ τοῖσιν εὖ λεχθεῖσι συγχωρεῖν λόγοις.

300 φθέγξαι τί· δεῦρ' ἄθρηστον· ὦ τάλαιν' ἐγώ.
γυναῖκες, ἄλλως τούσδε μοχθοῦμεν πόνοιν,
ἴσον δ' ἄπεςμεν τῇ πρέν· οὔτε γὰρ τότε
λόγοις ἐτέγγεθ' ἦδε, νῦν τ' οὐ πείθεται.

304 ἀλλ' ἴσθι μέντοι, πρὸς τὰδ' αὐθαδεστέρα
γίγνου θαλάσσης, εἰ θανεῖ, προδοῦσα σοῦς
παῖδας, πατρώων μὴ μεθέζοντας δόμων,
μὰ τὴν ἄνασσαν ἱππίαν Ἀμαζόνα,

308 ἢ σοῖς τέκνοισι δεσπύτην ἐγείνατο
νόθον, φρονοῦντα γνήσι', οἷσθ' ἂν νιν καλῶς,
Ἰππόλυταν.

ΦΑΙ. οἶμοι.

ΤΡΟ. θιγγάνει σέθεν τόδε;

ΦΑΙ. ἀπώλεσάς με, μαῖα, καὶ σε πρὸς θεῶν

312 τοῦδ' ἀνδρὸς αὐθις λίσσομαι σιγᾶν πέρι.

ΤΡΟ. ὄρᾳς; φρονεῖς μὲν εὖ, φροναῦσα δ' οὐ
θελεῖς

παῖδάς τ' ὀνῆσαι καὶ σὺν ἐκτῶσαι βίον.

315 ΦΑΙ. φιλῶ τέκν'· ἄλλῃ δ' ἐν τύχῃ χειμά-
ζομαι.

316 ΤΡΟ. ἀγνάς μὲν, ὦ παῖ, χεῖρας αἵματος φέ-
ρεις;

ΦΑΙ. χεῖρες μὲν ἀγναί, φρὴν δ' ἔχει μίασμά τι.

ΤΡΟ. μῶν ἐξ ἐπακτοῦ πημονῆς ἐχθρῶν τινος;

ΦΑΙ. φίλος μ' ἀπύλλυσ' οὐχ ἐκοῦσαν οὐχ
ἐκῶν.

320 ΤΡΟ. Θησεύς τιν' ἡμάρτηκεν ἔς σ' ἁμαρτίαν;

ΦΑΙ. μὴ δρῶς' ἐγώ γ' ἐκείνον ὀφθείην κακῶς.

ΤΡΟ. τί γὰρ τὸ δεινὸν τοῦθ' ὃ σ' ἐξαίρει
θανεῖν;

ΦΑΙ. ἔα μ' ἁμαρτεῖν· οὐ γὰρ ἔς σ' ἁμαρτάνω.

324 ΤΡΟ. οὐ δῆθ' ἐκοῦσά γ', ἐν δὲ σοὶ λελείφομαι.

ΦΑΙ. τί δρῶς; βιάζει χειρὸς ἐξηρτημένη;

ΤΡΟ. καὶ σῶν γε γονάτων οὐ μεθίστομαί ποτε.

ΦΑΙ. κάκ', ὦ τάλαινα, σοὶ τάδ', εἰ πεύσει,
κακά.

328 ΤΡΟ. μείζον γὰρ ἢ σοῦ μὴ τυχεῖν τί μοι
κακόν;

ΦΑΙ. ὀλεῖ· τὸ μέντοι πρᾶγμ' ἐμοὶ τιμὴν φέρει.

ΤΡΟ. κῆπαιτα κρύπτεις χρήσθ' ἱκνουμένης
ἐμοῦ;

ΦΑΙ. ἐκ τῶν γὰρ αἰσchrῶν ἐσθλὰ μηχανώ-
μεθα.

332 ΤΡΟ. οὐκοῦν λέγουσα τιμιωτέρα φανεῖ.

ΦΑΙ. ἄπελθε πρὸς θεῶν, δεξιάν τ' ἐμὴν μέθες.

ΤΡΟ. οὐ δῆτ', ἐπεὶ μοι δῶρον οὐ δίδως ὁ χρῆν.

ΦΑΙ. δώσω· σέβας γὰρ χειρὸς αἰδοῦμαι τὸ σόν.

336 ΤΡΟ. σιγῶμ' ἂν ἤδη· σὺς γὰρ οὐντεῦθεν
λόγος.

ΦΑΙ. ὦ τλήμον, οἶον, μήτερ, ἡράσθης ἔρον.

ΤΡΟ. ὅν ἔσχε ταύρον, τέκνον, ἢ τί φῆς τόδε;

ΦΑΙ. σὺ τ', ὦ τάλαιν' ὕμαιμε, Διονύσου δάμαρ.

340 ΤΡΟ. τέκνον, τί πάσχεις; συγγόνους κακορ-
ροθεῖς.

ΦΑΙ. τρίτη δ' ἐγὼ δύστηνος ὥς ἀπόλλυμαι.

ΤΡΟ. ἐκ τοι πέπληγμαί ποῖ προβήσεται
λόγος;

ΦΑΙ. ἐκείθεν ἡμεῖς οὐ νεωστὶ δυστυχεῖς.

ΤΡΟ. οὐδέν τι μᾶλλον οἶδ' ἂ βούλομαι κλύειν.
ΦΑΙ. φεῦ·

πῶς ἂν σύ μοι λέξεις ἅμ' ἐχοῖν λέγειν;

ΤΡΟ. οὐ μάντις εἰμὶ τὰ φανῇ γινῶναι σαφῶς.

ΦΑΙ. τί τοῦθ' ὃ δὴ λέγουσιν ἄνθρωποι ἐρᾶν;

8 ΤΡΟ. ἡδιστον, ὦ παῖ, ταῦτ' ἄλγεινόν θ' ἅμα.

ΦΑΙ. ἡμεῖς ἂν εἴμεν θατέρῳ κεχρημένοι.

ΤΡΟ. τί φύς; ἐρᾶς, ὦ τέκνον, ἀνθρώπων
τινός;

ΦΑΙ. ὅστις πάθ' οὗτός ἐσθ' ὁ τῆς Ἀμαζόνης

2 ΤΡΟ. Ἴππόλυτον ἀνδρᾶς;

ΦΑΙ. σοῦ τὰδ' οὐκ ἐμοῦ
κλύεις.

ΤΡΟ. οἶμοι, τί λέξεις, τέκνον; ὥς μ' ἀπώ-
λεσας.

γυναῖκες, οὐκ ἀνάσχει, οὐκ ἀνέξομαι
ζῶσ'· ἐχθρὸν ἡμάρ, ἐχθρὸν εἰσορῶ φάος.

6 ῥίψω, μεθήσω σῶμ'· ἀπαλλαχθήσομαι

βίου θανούσα. χαίρει· οὐκέτ' εἰμ' ἐγώ.

οἱ σῶφρονες γὰρ οὐχ ἐκόντες, ἀλλ' ὅμως

κακῶν ἐρῶσι. Κύπρις οὐκ ἄρ' ἦν θεός,

10 ἀλλ' εἴ τι μεῖζον ἄλλο γίγνεται θεοῦ,

ἦ τήνδε καμὲ καὶ δύμους ἀπώλεσεν.

ΧΟΡ. αἶες ὦ, ἔκλυες ὦ

ἀνήκουστα τᾶς

τυράννου πάθ' ἐμελεα θρεομένας.

ὀλοίμαν ἔγωγε, πρὶν σᾶν, φίλα,

4 κατανύσαι φρενῶν. ἰὼ μοι, φεῦ φεῦ.

ὦ τάλαινα τῶνδ' ἀλγέων·

ὦ πόνοι τρέφοντες βροτούς.

ὄλωλας, ἐξέφηνας ἐς φάος κακά.

8 τίς σε παναμέριος ὕδ' χρόνος μένει;

τελευτάσεται τι καινὸν δόμοις.

ἄσημα δ' οὐκέτ' ἐστὶν οἱ φθίνει τύχα

Κύπριδος, ὦ τάλαινα παῖ Κρησία.

2 ΦΑΙ. Τροϊζήνιαι γυναῖκες, αἵ τόδ' ἔσχατον

οἰκεῖτε χώρας Πελοπίας προνώπιον,

ἦδη πηγ' ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ

θνητῶν ἐφρόντισ' ἢ διέφθαρται βίος.

6 καί μοι δοκοῦσιν οὐ κατὰ γνώμης φύσιν

- 377 πράσσειν κάκιον· ἔστι γὰρ τό γ' εὖ φρονεῖν
 πολλοῖσιν, ἀλλὰ τῇδ' ἀθρητέον τόδε·
 τὰ χρήστ' ἐπιστάμεσθα καὶ γιγνώσκομεν,
 380 οὐκ ἐκπονοῦμεν δ', οἱ μὲν ἀργίας ὑπο,
 οἱ δ' ἡδονὴν προθέιντες ἀντὶ τοῦ καλοῦ
 ἄλλην τιν'. εἰσὶ δ' ἡδοναὶ πολλαὶ βίου,
 μακραί τε λίσχαι καὶ σχολή, τερπνὸν κακόν,
 384 αἰδώς τε. δισσαὶ δ' εἰσὶν· ἡ μὲν οὐ κακή,
 ἡ δ' ἄχθος οἴκων. εἰ δ' ὁ καιρὸς ἦν σαφής,
 οὐκ ἂν δὴ ἦσθην ταῦτ' ἔχοντε γράμματα.
 ταῦτ' οὖν ἐπειδὴ τυγχάνω προγνοῖς· ἐγώ,
 388 οὐκ ἔσθ' ὅποι' φαρμάκῳ διαφθερεῖν
 ἔμελλον, ὥστε τοῦμπαλιν πεσεῖν φρενῶν.
 λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν·
 ἐπεὶ μ' ἔρωσ' ἔτρωσεν, ἐσκόπουν ὅπως
 392 κάλλιστ' ἐνέγκαιμ' αὐτόν. ἡρξάμην μὲν οὖν
 ἐκ τοῦδε σιγᾶν τῇνδε καὶ κρύπτειν νόσον.
 γλώσση γὰρ οὐδὲν πιστόν, ἡ θυραῖα μὲν
 φρονήματ' ἀνδρῶν νουθετεῖν ἐπίσταται,
 396 αὐτὴ δ' ὑφ' αὐτῆς πλεῖστα κέκτηται κακά.
 τὸ δεύτερον δὲ τὴν ἄνοϊαν εὖ φέρειν
 τῷ σωφρονεῖν νικῶσα προὔνοησάμην.
 τρίτον δ', ἐπειδὴ τοισίδ' οὐκ ἐξήνυτον
 400 Κύπριν κρατῆσαι, κατθανεῖν ἔδοξέ μοι
 κράτιστον· οὐδεὶς ἀντερῖ βουλευμάτων.
 ἐμοὶ γὰρ εἴη μήτε λανθάνειν καλὰ
 μήτ' αἰσχροὶ δρώσῃ μάρτυρας πολλοὺς ἔχειν.
 404 τὸ δ' ἔργον ἤδη τὴν νόσον τε δυσκλεᾶ,
 γυνή τε πρὸς τοῖσδ' οὐσ' ἐγίγνωσκον καλῶς,
 μίσσημα πῦσιν. ὥς ὅλοιτο παγκάκως
 408 ἦτις πρὸς ἄνδρας ἤρξατ' αἰσχύνειν λέχη
 πρώτη θυραίους. ἐκ δὲ γενναίων δόμων
 τόδ' ἤρξε θηλείαισι γίγνεσθαι κακόν.
 ὅταν γὰρ αἰσχροὶ τοῖσιν ἐσθλοῖσιν δοκῇ,
 412 ἢ κάρτα δόξει τοῖς κακοῖς εἶναι καλὰ.
 μισῶ δὲ καὶ τὰς σώφρονας μὲν ἐν λόγοις,
 λάθρα δὲ τόλμας οὐ καλὰς κекτημένας.
 αἰ πῶς ποτ', ὦ δέσποινα ποντία Κύπρι,
 416 βλέπουσιν ἐς πρόσωπα τῶν ξυνευνετῶν,
 οὐδὲ σκότον φρίσσουνσι τὸν ξυνεργάτην

- 418 τέρεμνά τ' οἰκων μή ποτε φθογγὴν ἀφῆ;
 ἡμᾶς γὰρ αὐτὸ τοῦτ' ἀποκτείνει, φίλοι,
 420 ὥς μή ποτ' ἄνδρα τὸν ἐμὸν αἰσχύνας' ἄλῳ,
 μὴ παῖδας οὐς ἔτικτον· ἀλλ' ἐλεύθεροι
 παρῤῥησίᾳ θάλλοντες οἰκοῦεν πόλιν
 κλεινῶν Ἀθηνῶν, μητρὸς οὐνεκ' εὐκλειῆς.
 424 δουλοῖ γὰρ ἄνδρα, καὶ θρασύσπλαγχνός τις ᾗ,
 ὅταν ξυνειδῇ μητρὸς ἢ πατρὸς κακά.
 μόνον δὲ τοῦτό φασ' ἀμιλλᾶσθαι βίῃ,
 γνώμην δικαίαν καγαθήν, ὅτῃ παρῤῥ.
 428 κακοὺς δὲ θνητῶν ἐξέφην, ὅταν τύχη,
 προθεῖς κάτοπτρον ὥστε παρθένω νέᾳ
 χρόνος. παρ' οἷσι μή ποτ' ὀφθείην ἐγώ.

ΧΟΡ. φεῦ φεῦ. τὸ σῶφρον ὥς ἀπανταχῇ
 καλόν,

- 432 καὶ δόξαν ἐσθλὴν ἐν βροτοῖς κομίζεται.
 ΤΡΟ. δέσποιν', ἐμοί τοι ξυμφορὰ μὲν ἀρτίως
 ἢ σὴ παρέσχε δεινὸν ἐξαίφνης φόβον·
 νῦν δ' ἐννοοῦμαι φαῦλος οὔσα· καὶ βροτοῖς
 436 αἱ δευτεραί πως φροντίδες σοφώτεραι.
 οὐ γὰρ περισσὺν οὐδὲν οὐδ' ἔξω λόγου
 πέπονθας· ὕργαι δ' ἐς σ' ἀπέσκηψαν θεᾶς.
 ἐρᾶς· τί τοῦτο θαῦμα; σὺν πολλοῖς βροτῶν.
 440 κάπειτ' ἔρωτος οὐνεκα ψυχὴν ὀλεῖς;
 οὐτάρᾳ λύει τοῖς ἐρώσι τῶν πέλας,
 ὅσοι τε μέλλουσ', εἰ θανεῖν αὐτοὺς χρεῶν·
 Κύπρις γὰρ οὐ φορητόν, ἦν πολλὴ ῥυῆ·
 444 ἢ τὸν μὲν εἰκοιθ' ἡσυχῇ μετέρχεται,
 ὃν δ' ἂν περισσὸν καὶ φρονοῦνθ' εὖρη μέγα,
 τοῦτον λαβοῦσα πῶς δοκεῖς καθύβρισεν.
 φοιτᾷ δ' ἀν' αἰθέρ', ἔστι δ' ἐν θαλασσίῳ
 448 κλύδωνι Κύπρις, πάντα δ' ἐκ ταύτης ἔφν·
 ἢ δ' ἐστὶν ἢ σπείρουσα καὶ διδοῦσ' ἔρον,
 οὗ πάντες ἐσμέν οἱ κατὰ χθόν' ἔκγονοι.
 ὅσοι μὲν οὖν γραφάς τε τῶν παλαιτέρων
 452 ἔχουσιν, αὐτοὶ τ' εἰσὶν ἐν μούσαις ἀεί,
 ἴσασι μὲν Ζεὺς ὥς ποτ' ἠράσθη γάμων
 Σεμέλης, ἴσασι δ' ὥς ἀνὴρπασέν ποτε
 ἢ καλλιφεγγῆς Κέφαλον ἐς θεοὺς· ἔως
 456 ἔρωτος οὐνεκ'· ἀλλ' ὅμως ἐν οὐρανῷ

- 457 ναίουνσι, κοῦ φεύγουσιν ἐκποδῶν θεούς,
 στέργουνσι δ', οἶμαι, ξυμφορᾷ νικώμενοι·
 σὺ δ' οὐκ ἀνέξει; χρην σ' ἐπὶ ῥήτοϊς ἄρα
 460 πατέρα φυτεῖεν ἢ πὶ δεσπότης θεοῖς
 ἄλλοισιν, εἰ μὴ τοῦσδε γε στέρξεις νόμους.
 πόσους δοκεῖς δὴ κάρτ' ἔχοντας εὖ φρενῶν
 νοσοῦνθ' ὀρώντας λέκτρα μὴ δοκεῖν ὀράν;
 464 πόσους δὲ παισὶ πατέρας ἡμαρτηκόσι
 ξυνεκκομίζειν Κύπριν; ἐν σοφοῖσι γὰρ
 τάδ' ἐστὶ θνητῶν, λανθάνειν τὰ μὴ καλά.
 οἶδ' ἐκπονεῖν τοι χρην βίον λίαν βροτοῦς·
 468 οὐδέ στέγην γὰρ ἧς κατηρεφεῖς δόμοι
 καλῶς ἀκριβώσειαν· ἐς δὲ τὴν τύχην
 πεσοῦσ' ὕσιν σὺ πῶς ἂν ἐκνεῦσαι δοκεῖς;
 ἀλλ' εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις,
 472 ἄνθρωπος οὔσα κάρτα γ' εὖ πράξειας ἄν.
 ἀλλ', ὦ φίλη παῖ, λῆγε μὲν κακῶν φρενῶν,
 ληξον δ' ὑβρίζουσ'· οὐ γὰρ ἄλλο πλὴν ὕβρις
 τάδ' ἐστὶ, κρείσσω δαιμόνων εἶναι θέλειν·
 476 τόλμα δ' ἐρῶσα· θεὸς ἐβουλήθη τάδε.
 νοσοῦσα δ' εὖ πως τὴν νόσον καταστρέφου.
 εἰσὶν δ' ἐπωδαὶ καὶ λόγοι θελκτήριοι·
 φανήσεται τι τῇσδε φάρμακον νόσου.
 480 ἡτάρ' ἂν ὀφέ γ' ἄνδρες ἐξεύροισιν ἄν,
 εἰ μὴ γυναῖκες μηχανὰς εὐρήσομεν.
 ΧΟΡ. Φαῖδρα, λέγει μὲν ἦδε χρησιμώτερα
 πρὸς τὴν παροῦσαν ξυμφοράν, αἰνῶ δὲ σέ.
 484 ὁ δ' αἴνος οὗτος δυσχερέστερος λόγων
 τῶν τῇσδε καὶ σοὶ μᾶλλον ἀλγίων κλύειν.
 ΦΑΙ. τοῦτ' ἐσθ' ὁ θνητῶν εὖ πόλεις οἴκου
 μένας
 δόμους τ' ἀπύλλυσ', οἱ καλοὶ λίαν λόγοι.
 488 οὐ γάρ τι τοῖσιν ὥσὶ τερπνὰ δεῖ λέγειν,
 ἀλλ' ἐξ ὅτου τις εὐκλεῆς γενήσεται.
 ΤΡΟ. τί σεμνομυθεῖς; οὐ λόγων εὐσχημό
 νων
 δεῖ σ', ἀλλὰ τάνδρός. ὥς τάχος διστίον
 492 τὸν εὐθὺν ἐξειπόντας ἀμφὶ σοῦ λόγον.
 εἰ μὲν γὰρ ἦν σοι μὴ πὶ συμφοραῖς βίος
 τοιαῖσδε, σῶφρων δ' οὔσ' ἐτύγχανες γυνή,

495 οὐκ ἂν ποτ' εὐνῆς οὐνεχ' ἠδονῆς τε σῆς
 496 προσῆγον ἂν σε δεῦρο· νῦν δ' ἄγων μέγας
 σῶσαι βίον σόν, κοῦκ ἐπίφθονον τόδε.

ΦΑΙ. ὦ δεινὰ λέξασ', οὐχὶ συγκλήσεις στόμα,
 καὶ μὴ μεθήσεις αὐθις αἰσχίστους λόγους;

500 ΤΡΟ. αἰσχρ', ἀλλ' ἀμείνω τῶν καλῶν τάδ'
 ἔστί σοι.

κρεῖσσον δὲ τοῦργον, εἴπερ ἐκώσσει γέ σε,
 ἢ τοῦνομ', ᾧ σὺ κατθανεῖ γαιρουμένη.

ΦΑΙ. καὶ μὴ σε πρὸς θεῶν, εὖ λέγεις γάρ,
 αἰσχροῖά δέ,

504 πέρα προβῆς τῶνδ'· ὥς ὑπείργασμαι μὲν εὖ
 ψυχὴν ἔρωτι, τῶσχροῖά δ' ἦν λέγεις καλῶς,
 ἐς τοῦθ' ὃ φεύγω νῦν ἀναλωθήσομαι.

ΤΡΟ. εἴ τοι δοκεῖ σοι, χρῆν μὲν οὐ σ' ἀμαρ-
 τάνειν·

508 εἰ δ' οὖν, πιθοῦ μοι· δευτέρα γὰρ ἡ χάρις.

ἔστιν κατ' οἴκους φίλτρα μοι θελκτήρια
 ἔρωτος, ἦλθε δ' ἄρτι μοι γνώμης ἔσω,
 ἃ σ' οὐτ' ἐπ' αἰσχροῖς οὐτ' ἐπὶ βλάβῃ φρενῶν

512 παύσει νόσου τῆσδ', ἣν σὺ μὴ γένῃ κακή.
 δεῖ δ' ἐξ ἐκείνου δῆ τι τοῦ ποθουμένου
 σημεῖον, ἢ λόγον τίν' ἢ πέπλων ἀπο-
 λαβεῖν, ξυνάφαι τ' ἐκ δυοῖν μίαν χάριν.

516 ΦΑΙ. πότερά δὲ χριστὸν ἢ ποτὸν τὸ φάρμα-
 κον;

ΤΡΟ. οὐκ οἶδ'· ὄνασθαι, μὴ μαθεῖν, βούλον,
 τέκνον.

ΦΑΙ. δίδοιχ' ὅπως μοι μὴ λίαν φανῆς σοφίη.

ΤΡΟ. πάντ' ἂν φοβηθεῖς ἴσθι· δειμαίεις
 δὲ τί;

520 ΦΑΙ. μὴ μοί τι Θησέως τῶνδε μνηύσης τόκος.

ΤΡΟ. ἔασον, ὦ παῖ· ταῦτ' ἐγὼ θήσω καλῶς.
 μόνον σύ μοι, δέσποινα ποντία Κύπρι,
 ξυνεργὸς εἶης. τᾶλλα δ' οἷ' ἐγὼ φρονῶ

524 τοῖς ἔνδον ἡμῖν ἀρκέσει λέξαι φίλοις.

ΧΟΡ. Ἔρω, Ἔρω, ὃ κατ' ὀμμάτων
 σταῖζεις πόθον, εἰσάγων γλυκεῖαν
 ψυχῆς χάριν οἷς ἐπιστρατεύσῃ,
 528 μὴ μοί ποτε σὺν κακῷ φανείης,

- 529 μηδ' ἄρ' ῥυθμος ἔλθοις.
 οὔτε γὰρ πυρὸς οὐτ'
 ἄστρον ὑπέρτερον βέλος,
 532 οἶον τὸ τᾶς Ἀφροδίτας
 ἦσιν ἐκ χερῶν
 Ἔρωι, ὃ Διὶ παῖς.
 ἄλλως ἄλλως παρὰ τ' Ἀλφεῶ,
 536 Φοῖβου τ' ἐπὶ Πυθίοις τεράμνοις,
 βούταν φόνον Ἑλλὰς αἴ' ἀέξει
 Ἔρωτα δέ, τὸν τύραννον ἀνδρῶν,
 τὸν τᾶς Ἀφροδίτας
 540 φιλτάτων θαλάμων
 κληδοῦχον, οὐ σεβίζομεν,
 πέρθοντα καὶ διὰ πάσας
 ἰόντα συμφορᾶς
 544 θνατοῖς, ὅταν ἔλθῃ.
 τὰν μὲν Οἰχαλίᾳ
 πῶλον, ἄζυγα λέκτρων,
 548 ἄνδρον τὸ πρὶν καὶ ἄνυμφον, οἴκων
 ζεύξασ' ἅπ' ἱρεσίᾳ, δρομάδα
 τὴν Ἄϊδος ὥστε βάκχαν,
 σὺν αἵματι, σὺν καπνῷ
 552 φονίοις θ' ὕμεναίοισιν
 Ἀλκμήνας τόκῳ Κύπρις ἐξέδωκεν
 ὦ τλάμων ὕμεναίων.
 ὦ Θήβας ἱερὸν
 556 τεῖχος, ὦ στόμα Δίρκας,
 συνείποιτ' ἂν ἡ Κύπρις οἶον ἔρπει.
 βροντᾷ γὰρ ἀμφιπύρῳ τοκάδα
 560 τὰν Διογόνειο Βάκχου
 νυμφευσαμέναν πότμῳ
 φονίῳ κατεκοίμασε.
 δεινὰ γὰρ τὰ πάντ' ἐπιπνεῖ, μέλισσα δ'
 564 οἷα τις πεπύταται.
 ΦΑΙ. σιγήσατ', ὦ γυναῖκες· ἐχειργάσμεθα.
 ΧΟΡ. τί δ' ἔστι, Φαίδρα, δεινὸν ἐν δόμοισι
 σοῖς;
 ΦΑΙ. ἐπίσχετ'· ἀνδρὴν τῶν ἔσωθεν ἐκμάθω.
 568 ΧΟΡ. σιγῶ· τὸ μέντοι φροῖμιον κακὸν τόδε.
 ΦΑΙ. ἰὼ μοι, αἰαῖ.

570 ὦ δυστάλαινα τῶν ἐμῶν παθημάτων.

ΧΟΡ. τίνα θροεῖς αὐδάν; τίνα βοᾷς λόγον;

572 ἔνεπε τίς φοβεῖ σε φάμα, γύναι, φρένας ἐπίσσυτος.

ΦΑΙ. ἀπωλόμεισθα. ταῖσδ' ἐπιστᾶσαι πύλαις

576 ἀκούσαθ' οἷος κέλαδος ἐν δύοις πίτνει.

ΧΟΡ. σὺ παρὰ κλῦθρα· σοὶ μέλει πομπίμα φύτις δωμάτων.

580 ἔνεπε δ' ἔνεπέ μοι τί ποτ' ἔβα κακύν.

ΦΑΙ. ὁ τῆς φιλίππου παῖς Ἀμαζύνοσ βοᾷ

584 Ἰππόλυτος, αὐδῶν δεινὰ πρόσπολον κακά.

ΧΟΡ. ἰαχὰν μὲν κλύω, σαφεῖς δ' οὐκ ἔχω γεγωνεῖν ὅπα.

διὰ πύλας ἔμολεν ἔμολε σοὶ βοά.

588 ΦΑΙ. καὶ μὴν σαφῶς γε τὴν κακῶν προμνήστριον,

τὴν δεσπότην προδοῦσαν ἐξανδρᾷ λέχους.

ΧΟΡ. ὦμοι ἐγὼ κακῶν. προδίδουσαι, φίλα.

592 τί σοι μήτομαι; τὰ κρύπτ' ἄρα πέφηνε, διὰ δ' ὄλλουσαι

ΦΑΙ. αἰαῖ, ἔ. ἔ.

ΧΟΡ. πρόδοτος ἐκ φίλων.

596 ΦΑΙ. ἀπώλεσέν μ' εἰποῦσα συμφορὰς ἐμάς, φίλως, καλῶς δ' οὐ τήνδ' ἰωμένη νόσον.

ΧΟΡ. πῶς οὖν; τί δράσεις, ὦ παθοῦσ' ἀμήχανα;

ΦΑΙ. οὐκ οἶδα πλὴν ἔν, καθθανεῖν ὅσον τάχος

600 τῶν νῦν παρόντων πημάτων ἄκος μόνον.

ΙΠΠ. ὦ γαῖα μήτερ ἡλίου τ' ἀναπτυχαί, οἷων λόγων ἄρρήτον εἰσήκουσ' ὅπα.

ΤΡΟ. σίγησον, ὦ παῖ, πρίν τιν' αἰσθῆσθαι βοῆς.

604 ΙΠΠ. οὐκ ἔστ' ἀκούσας δεῖν ὅπως σιγήσομαι.

ΤΡΟ. ναὶ πρός σε τῆς σῆς δεξιᾶς εὐωλένου.

ΙΠΠ. οὐ μὴ προσοίσσεις χεῖρα μηδ' ἄφει πέπλων;

ΤΡΟ. ὦ πρός σε γονάτων, μηδαμῶς μ' ἐξεργάσῃ.

- 608 ΙΠΠ. τί δ', εἴπερ ὥς φῆς μηδὲν εἶρηκας κα-
κόν;
- ΤΡΟ. ὁ μῦθος, ὦ παῖ, κοινὸς οὐδαμῶς ὕδεν.
- ΙΠΠ. τὰ τοι κάλ' ἐν πολλοῖσι κάλλιον λέγειν.
- ΤΡΟ. ὦ τέκνον, ὕρκους μηδαμῶς ἀτιμάσης.
- 612 ΙΠΠ. ἢ γλῶσσο' ὁμῶμοχ', ἢ δὲ φρὴν ἀνώ-
μοτος.
- ΤΡΟ. ὦ παῖ, τί δράσεις; σοὺς φίλους διερ-
γάσει;
- ΙΠΠ. ἀπέπτυσ'· οὐδεὶς ἄδικός ἐστ' ἐμοὶ
φίλος.
- ΤΡΟ. σύγγνωθ'· ἁμαρτεῖν εἰκὸς ἀνθρώπους,
τέκνον.
- 616 ΙΠΠ. ὦ Ζεῦ, τί δὴ κίβδηλον ἀνθρώποις κα-
κόν
γυναῖκας ἐς φῶς ἡλίου κατ'έκισας;
εἰ γὰρ βρότειον ἤθελες σπεῖραι γένος.
οὐκ ἐκ γυναικῶν χρὴν παρασχέσθαι τούδε,
620 ἀλλ' ἀντιθέοντας σοῖσιν ἐν ναοῖς βροτοὺς
ἢ χροσόν ἢ σίδηρον ἢ χαλκοῦ βάρος
παίδων πρίασθαι σπέρμα, τοῦ τιμήματος
τῆς ἀξίας ἕκαστον· ἐν δὲ δώμασι
624 ναίνειν ἑλευθέροισι θηλειῶν ἄτερ.
νῦν δ' ἐς δόμους μὲν πρῶτον ἄξεσθαι κακὸν
μέλλουτες ὕλβον δωμάτων ἐκτίνομεν.
τούτῳ δὲ δῆλον ὥς γυνὴ κακὸν μέγα·
628 προσθεῖς γὰρ ὁ σπείρας τε κακῆρέψας πατὴρ
φερνὰς ἀπώκισ', ὥς ἀπαλλαχθῇ κακοῦ·
ὁ δ' αὖ λαβὼν ἀτηρὸν ἐς δόμους κακὸν
γέγηθε κόσμον προστιθεῖς ἀγάλματι
632 καλὸν κακίστῳ καὶ πέπλοισιν ἐκπονεῖ,
δύστηνος, ὕλβον δωμάτων ὑπεξελών.
ἔχει δ' ἀνάγκην, ὥστε κηδεύσας καλοῖς
γαμβροῖσι χαίρων σώζεται πικρὸν λέχος,
636 ἢ χρηστὰ λέκτρα, πενθεροὺς δ' ἀνωφελεῖς
λαβὼν πιέζει τὰ γαθὰ τὸ δυστυχές.
ῥᾶστον δ', ὅτῳ τὸ μηδέν, ἀλλ' ἀνωφελὲς
εὐηθία κατ' οἶκον ἱδρυταὶ γυνή.
640 σοφὴν δὲ μισῶ· μὴ γὰρ ἐν γ' ἐμοῖς δόμοις
εἴη φρονοῦσα πλεῖον ἢ γυναῖκα χρή.

- 642 τὸ γὰρ κακοῦργον μᾶλλον ἐντίκτει Κύπρις
ἐν ταῖς σοφαῖσιν· ἡ δ' ἀμήχανος γυνὴ
644 γνώμη βραχεῖα μωρίαν ἀφηρέθη.
χρῆν δ' ἐς γυναῖκα πρόσπολον μὲν οὐ περᾶν,
ἄφθογγα δ' αὐταῖς συγκατοικίζειν δάκη
θηρῶν, ἵν' εἶχον μήτε προσφωνεῖν τινα
648 μήτ' ἐξ ἐκείνων φθέγμα δέξασθαι πάλιν.
νῦν δ' αἱ μὲν ἔνδον δρῶσιν αἱ κακαὶ κακὰ
βουλεύματ', ἔξω δ' ἐκφέρουσι πρόσπολοι.
ὥς καὶ σύ γ' ἡμῖν πατρός, ὦ κακὸν κᾶρα,
652 λέκτρων ἀθίκτων ἦλθες ἐς συναλλαγάς·
ἀγὼ ρύτοῖς νασμοῖσιν ἐξομόρξομαι,
ἐς ὧτα κλύζων. πῶς ἂν οὖν εἴην κακός,
ὅς οὐδ' ἀκούσας τοιάδ' ἀγνεύειν δοκῶ;
656 εὐ δ' ἴσθι, τοῦμόν σ' εὐσεβὲς σώζει, γύναι.
εἰ μὴ γὰρ ὕρκους θεῶν ἄφρακτος ἠρέθην,
οὐκ ἂν ποτ' εἶχον μὴ οὐ τάδ' ἐξειπεῖν πατρί.
νῦν δ' ἐκ δύμων μὲν ἔστ' ἂν ἐκδημος χθονὸς
660 Θησεὺς ἄπειμι, σίγα δ' ἔχομεν στόμα.
θεάσομαι δὲ σὺν πατρός μολῶν ποδὶ
πῶς νιν προσόφει καὶ σὺ καὶ δέσποινα σή·
τῆς σῆς δὲ τόλμης εἶσομαι γεγευμένος.
664 ὄλοισθε. μισῶν δ' οὐ ποτ' ἐμπλησθήσομαι
γυναῖκας, οὐδ' εἰ φησί τίς μ' αἰεὶ λέγειν·
αἰεὶ γὰρ οὖν πῶς εἰσι κακεῖναι κακαί.
ἢ νῦν τις αὐτὰς σωφρονεῖν διδαξάτω,
668 ἢ καμ' ἐάτω ταῖσδ' ἐπεμβαίνειν αἰεὶ.

ΧΟΡ. τάλανες ὦ κακοτυχεῖς

γυναικῶν πότμοι.

τίνας νῦν τέχνας ἔχομεν ἢ λόγους
σφαλεῖσαι κάθαρμα λύειν λόγου;

- 672 ΦΑΙ. ἐτύχομεν δίκας, ἰὼ γὰ καὶ φῶς.
πᾶ ποτ' ἐξαλύξω τύχας;

πῶς δὲ πῆμα κρύψω, φίλαι;

τίς ἂν θεῶν ἀρωγὸς ἢ τίς ἂν βροτῶν

- 676 πάρεδρος ἢ ξύνεργος ἀδίκων ἔργων
φανείη; τὸ γὰρ παρ' ἡμῖν πάθος

παρὸν δυσεκπέρατον ἔρχεται βίου.

κακοτυχεστάτα γυναικῶν ἐγώ.

680 ΧΟΡ. φεῦ φεῦ. πέπρακται, κοῦ κατώρθωται
τέχνη,

δέσποινα, τῆς σῆς προσπόλου, κακῶς δ' ἔχει.

ΦΑΙ. ὦ παγκακίστη καὶ φίλων διαφθορεῦ,
οἷ εἰργάσω με. Ζεὺς σ' ὁ γεννήτωρ ἐμὸς,
684 πρόρριζον ἐκτρίψειν οὐτάσας πυρί.

οὐκ εἶπον, οὐ σῆς προὔνοησάμην φρενός,
σιγᾶν ἐφ' οἷσι νῦν ἐγὼ κακύνομαι;

σὺ δ' οὐκ ἀνέσχου· τοιγὰρ οὐκέτ' εὐκλειεῖς
688 θανούμεθ'. ἀλλὰ δεῖ με δὴ καινῶν λόγων.

οὗτος γὰρ ὄργῃ συντεθηγμένος φρένας
ἱρεῖ καθ' ἡμῶν πατρὶ σὰς ἀμαρτίας,
[ἱρεῖ δὲ Πιτθεῖ τῷ γέροντι συμφοράς,]

692 πλήσει τε πᾶσαν γαῖαν αἰσχίστων λόγων.
ὅλοιο καὶ σὺ χῶστις ἄκοντας φίλους
πρόθυμός ἐστι μὴ καλῶς εὐεργετεῖν.

ΤΡΟ. δέσποιν', ἔχεις μὲν τὰ μὰ μίμψασθαι
κακά·

696 τὰ γὰρ δάκνου σου τὴν διάγνωσιν κρατεῖ·
ἔχω δὲ κάγῳ πρὸς τὰδ', εἰ δέξει, λέγειν.
ἔθρεψά σ', εὐνους τ' εἰμί· τῆς νόσου δέ σοι
ζητοῦσα φάρμαχ' εὗρον οὐχ' ἀβουλόμην.

700 εἰ δ' εὖ γ' ἔπραξα, κάρτ' ἂν ἐν σοφούσιν ἦν·
πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτήμεθα.

ΦΑΙ. ἦ γὰρ δίκαια ταῦτα κάξαρκοῦντά μοι,
τρώσασαν ἡμᾶς εἴτα συγχωρεῖν λόγοις;

704 ΤΡΟ. μακρηγοροῦμεν· οὐκ ἐσωφρόνουν ἐγὼ
ἀλλ' ἔστι κακ τῶνδ' ὥστε σωθῆναι, τέκνον.

ΦΑΙ. παῦσαι λέγουσα· καὶ τὰ πρὶν γὰρ οὐ
καλῶς

παρήνεσάς μοι κάπεχείρησας κακά.

708 ἀλλ' ἐκποδὼν ἄπελθε, καὶ σαντῆς πέρι
φρόντιζ· ἐγὼ γὰρ τὰ μὰ θήσομαι καλῶς.

ὕμεῖς δέ, παῖδες εὐγενεῖς Τροϊζήνιαι,
τοσούνδε μοι παράσχετ' ἐξαιτουμένῃ,

712 σιγῇ καλύφαθ' ἀνθάδ' εἰσηκούσατε.

ΧΟΡ. ὕμνουμι σεμνήν Ἀρτεμιν, Διὸς κόρην.
μηδὲν κακῶν σῶν ἐς φάος δείξειν ποτέ.

ΦΑΙ. καλῶς ἔλεξας. ἐν δὲ προτρέπουσ' ἐγὼ
716 εὖρημα δὴ τι τῆσδε συμφορᾶς ἔχω,

- 717 ὥστ' εὐκλείᾳ μὲν παισὶ προσθεῖναι βίον,
 αὐτὴ τ' ὕνασθαι πρὸς τὰ νῦν πεπτωκότα.
 οὐ γάρ ποτ' αἰσχυρῶ γε Κρησίους δόμους,
 720 οὐδ' ἐς πρόσωπον Θησέως ἀφίξομαι
 αἰσχροῖς ἐπ' ἔργοις οὐνεκα ψυχῆς μιᾶς.
 ΧΟΡ. μέλλεις δὲ δῆ τι δρᾶν ἀνήκεστον κα-
 κόν;
 ΦΑΙ. θανεῖν ὅπως δέ, τοῦτ' ἐγὼ βουλεύ-
 σομαι.
 724 ΧΟΡ. εὖφημος ἴσθι.
 ΦΑΙ. καὶ σύ γ' εὖ με νουθέτει.
 ἐγὼ δὲ Κύπριν, ἥπερ ἐξέλλυσέ με,
 ψυχῆς ἀπαλλαχθεῖσα τῇδ' ἐν ἡμέρᾳ
 τέρψω· πικροῦ δ' ἔρωτος ἥσσηθήσομαι.
 728 ἀτὰρ κακόν γε χᾶτέρι γενηήσομαι
 θανοῦσ', ἵν' εἰδῇ μὴ πὶ τοῖς ἐμοῖς κακοῖς
 ὑψηλὸς εἶναι τῆς νόσου δὲ τῆσδέ μοι
 κοινῇ μετασχὼν σωφρονεῖν μαθήσεται.
 732 ΧΟΡ. ἡλιβάτοις ὑπὸ κευθμῶσι γενοίμαν,
 ἵνα με πτεροῦσσαν ὄρνιν
 θεὸς ἐν πταναῖς ἀγέλαισιν θείη.
 ἀρθείην δ' ἐπὶ πόντιον
 736 κῦμα τὰς Ἀδριηνᾶς
 ἀκτᾶς Ἡριδανοῦ θ' ὕδωρ
 ἔνθα πορφύρεον σταλάσσουσ'
 εἰς οἶδμα πατρὸς τριτάλαιναι
 740 κόραι Φαίθοντος οἴκτῳ δακρύων
 τὰς ἠλεκτροφαεῖς αὐγὰς.
 Ἑσπερίδων δ' ἐπὶ μηλόσπορον ἀκτὰν
 ἀνύσαιμι τὰν ἀοιδῶν,
 744 ἵν' ὁ ποντομέδων πορφυρέας λίμνας
 ναύταις οὐκέθ' ὁδὸν νέμει,
 σεμνὸν τέρμονα κύρων
 οὐρανοῦ, τὸν Ἀτλας ἔχει,
 748 κρῆναί τ' ἀμβροσίαι χέονται
 Ζηνὸς μελάρων παρὰ κοίταις,
 ἵν' ὀλβιόδωρος αὔξει Ζαθία
 χθὼν εὐδαιμονίαν θεοῖς.
 752 ὦ λευκόπτερε Κρησία
 πορθμῖς, ἃ διὰ πόντιον

- 754 κῦμ' ἀλίκτηπον ἄλμας
 756 ἐπόρευσας ἱμᾶν ἄνασσαν ὀλβίων ἀπ' οἴκων,
 κακονυμφοτάταν ὄνασιν.
 ἦ γὰρ ἀπ' ἀμφοτέρων ἦ
 Κρησίας ἐκ γᾶς δύσορνης
 760 ἔπτατο κλεινὰς Ἀθάνας
 Μουνύχου δ' ἄκταῖσιν ἐκδή-
 σαντο πλεκτὰς πεισμάτων ἀρ-
 χὰς ἐπ' ἀπείρου τε γᾶς ἔβασαν.
 764 ἀνθ' ὧν οὐχ ὀσίων ἔρώ-
 των δεινὰ φρένας Ἀφροδί-
 τας νόσῃ κατεκλάσθη·
 768 χαλεπὰ δ' ὑπέραντλος οὔσα συμφορᾷ, τε-
 ράμνων
 ἄπο νυμφιδίων κρεμαστὸν
 ἄψεται ἀμφὶ βρόχον λευ-
 κᾷ καθαρμόζουσα δείρα,
 772 δαίμονα στυγνὸν καταιδε-
 σθείσα, τάν τ' εὐδοξον ἀνθαι-
 ρουμένα φάμαν, ἀπαλλάσ-
 σουσά τ' ἀλγεινὸν φρενῶν ἔρωτα.

ΕΞΑΓΓΕΛΟΣ.

ἱοὺ ἱοῦ.

- 776 βοηδρομεῖτε πάντες οἱ πέλας δόμων.
 ἐν ἀγχύναις δέσποινα, Θησέως δάμαρ.
 ΧΟΡ. φεῦ φεῦ, πέπρακται βασιλὶς οὐκέτ'
 ἔστι δὴ
 γυνή, κρεμαστοῖς ἐν βρόχοις ἡρτημένη.
 780 ΕΞΑΓ. οὐ σπεύσει; οὐκ οἴσιν τις ἀμφιδέξιον
 σίδηρον, ᾧ τόδ' ἄμμα λύσομεν δέρης;

ΗΜΙΧΟΡΙΟΝ.

- φίλαι, τί δρῶμεν; ἢ δοκεῖ περᾶν δόμους,
 λῦσαί τ' ἄνασσαν ἐξ ἐπισπαστῶν βρόχων;
 784 ΗΜΙΧΟΡ. τί δ'; οὐ πάρεισι πρόσπολοι νεα-
 νίαι;
 τὸ πολλὰ πράσσειν οὐκ ἐν ἀσφαλεῖ βίον.
 ΕΞΑΓ. ὀρθώσατ' ἐκτείναντες ἄθλιον νέκυν.
 πικρὸν τόδ' οἰκούρημα δεσπότης ἱμοῖς.

788 ΧΟΡ. ὄλωλεν ἡ δύστηνος, ὡς κλύω, γυνή.
ἤδη γὰρ ὡς νεκρὸν νιν ἐκτείνουσι δῆ.

ΘΗΣΕΥΣ.

γυναῖκες, ἴστε τίς ποτ' ἐν δόμοις βοή;
ἤχῳ βαρεῖα προσπόλων μ' ἀφίκετο.
792 οὐ γάρ τί μ' ὡς θεωρὸν ἀξιοῖ δόμος
πύλας ἀνοίξας εὐφρόνως προσεννέπειν.
μῶν Πιθίως τι γῆρας εἰργασται νέον;
πρόσω μὲν ἤδη βίοςτος, ἀλλ' ὅμως ἔτ' ἂν
796 λυπηρὸς ἡμῖν τοῦσδ' ἂν ἐκλίποι δόμους.

ΧΟΡ. οὐκ ἐς γέροντας ἦδε σοι τείνει τύχη,
Θησεῦ· νέοι θανόντες ἀλγυνουσί σε.

ΘΗ. οἴμοι· τέκνων μοι μή τι συλᾶται βίος;
800 ΧΟΡ. ζῶσιν, θανούσης μητρὸς ὡς ἀλγιστά
σοι.

ΘΗ. τί φῆς; ὄλωλεν ἄλοχος; ἐκ τίνος τύ-
χης;

ΧΟΡ. βρόχον κρεμαστὸν ἀγχύνης ἀνῆφατο.

ΘΗ. λύπη παχυνθεῖς, ἡ ἀπὸ συμφορᾶς τί-
νος;

804 ΧΟΡ. τοσοῦτον ἴσμεν· ἄρτι γὰρ καὶ γὼ δό-
μοις,

Θησεῦ, πάρειμι, σῶν κακῶν πενθήτρια.

ΘΗ. αἰαῖ. τί δῆτα τοῖσδ' ἀνέστεμμαι κᾶρα
πλεκτοῖσι φύλλοις, δυστυχῆς θεωρὸς ὦν;
808 χαλᾶτε κλῆθρα, πρόσπολοι, πυλωμάτων,
ἐκλύεθ' ἄρμοίς, ὡς ἴδω πικρὰν θίαν
γυναικός, ἢ με κατθανοῦσ' ἀπώλεσεν.

ΧΟΡ. ἰὼ ἰὼ τάλαινα μελέων κακῶν·
812 ἔπαθες, εἰργάσω
τοσοῦτον ὥστε τοῦσδε συγχέαι δόμους.
αἰαῖ τόλμας, ὦ βριαίως θανοῦσ'
ἀνοσίῳ τε συμφορᾷ, σᾶς χερὸς
πάλαισμα μελέας.

816 τίς ἄρα σάν, τάλαιν', ἀμαυροῖ ζόαν;
ΘΗ. ὦ μοι ἐγὼ πόνων ὦν ἔπαθον τάλας,
τὰ μάλιστα ἐμῶν κακῶν. ὦ τύχα,

ὥς μοι βαρεῖα καὶ δόμοις ἐπεστάθης,
820 κηλὶς ἀφραστός ἐξ ἀλαστόρων τινός.

- 821 κατακονὰ μὲν οὖν ἀβίωτος βίου·
κακῶν δ' ὧ τάλας πέλαγος εἰσορῶ
ἰυσοῦτον ὥστε μήποτ' ἐκνεῦσαι πάλιν,
824 μηδ' ἐκπερᾶσαι κῦμα τῆσδε συμφορᾶς.
τίνα λόγον τάλας, τίνα τύχαν σέθεν
βαρύποτμον, γύναι, προσαυδῶν τύχῳ;
828 ὄρνις γὰρ ὥς τις ἐκ χειρῶν ἄφαντος εἶ,
πήδημ' ἐς ἄδου κραιπνὸν ὀρνήσασά μοι.
αἰαῖ αἰαῖ, μέλεα μέλεα τάδε πάθη.
πρόσωθεν δέ ποθεν ἀνακομίζομαι
832 τύχαν δαιμόνων ἀμπλακίαισι τῶν
πάροιθέν τινος.
ΧΟΡ. οὐ σοὶ τάδ', ἄναξ, ἦλθε δὴ μόνῳ κακῷ
πολλῶν μετ' ἄλλων δ' ὤλεσας κεδνὸν λέχος.
836 ΘΗ. τὸ κατὰ γὰρ θέλω, τὸ κατὰ γὰρ κνέφας
μετοικεῖν σκότῳ θανῶν ὁ τλάμων,
τῆς σῆς στερηθεῖς φιλτάτης ὁμιλίας·
ἀπώλεσας γὰρ μᾶλλον ἢ κατέφθισο.
840 τίνος δὴ κλύω πόθεν θανάσιμος
τύχα σὰν ἔβα, γύναι, καρδίαν;
εἶποι τις ἂν τὸ πραχθέν, ἢ μάτην ὄχλον
στέγει τύραννον δῶμα προσπόλων ἐμῶν;
844 ἰὼ μοι σέθεν
μέλεος, οἷον εἶδον ἄλγος δόμων,
οὐ τλητὸν οὐδὲ ῥητόν. ἀλλ' ἀπωλόμην·
ἔρημος οἶκος, καὶ τέκν' ὀρφανεύεται.
848 ΧΟΡ. ἔλιπες ἔλιπες, ὦ φίλα γυναικῶν
ἀρίστα θ' ὀπόσας ἐφορᾷ
φέγγος αἰέλου τε καὶ
νυκτὸς ἀστερωπὸς σελάνα.
852 τάλας, ὦ τάλας· ὅσον κακὸν ἔχει δόμος.
δάκρυσί μου βλέφαρα
καταχυθέντα τέγγεται σᾶ τύχῃ·
τὸ δ' ἐπὶ τῷδε πῆμα φρίσσω πάλαι.
856 ΘΗ. ἔα ἔα·
τί δὴ ποθ' ἦδε δέλτος ἐκ φίλης χειρὸς
ἠρτημένη; θέλει τι σημῆναι νέον;
ἀλλ' ἢ λέχους μοι καὶ τέκνων ἐπιστολὰς
ἔγραφεν ἢ δούστηνος ἐξαιτουμένη;
860 θάρσει, τάλαινα· λέκτρα γὰρ τὰ Θεσέως

οὐκ ἔστι δῶμά θ' ἧτις εἴσεισιν γυνή.
καὶ μὴν τύποι γε σφενδόνης χρυσηλάτου
τῆς οὐκέτ' οὔσης τῆσδε προσσαίνουσί με.
4 φέρ', ἐξελίξας περιβολὰς σφραγισμάτων
ἰδῶ τί λίσσεται δέλτος ἦδε μοι θέλει.

ΧΟΡ. φεῦ φεῦ. τόδ' αὖ νεοχμὸν ἐκδοχαῖς
ἐπιφέρει θεὸς κακόν. ἐμοὶ μὲν οὖν
8 ἀβίωτος βίου τύχα πρὸς τὸ κραν-
θὲν εἴη τυχεῖν.

ὀλομένους γάρ, οὐκέτ' ὄντας λέγω,
φεῦ φεῦ, τῶν ἐμῶν τυράννων δόμους.
ὦ δαῖμον, εἴ πως ἔστι, μὴ σφῆλῃς δόμους,
2 αἰτουμένης δὲ κλυθί μου· πρὸς γάρ τινος
οἰωνὸν ὥστε μάντις εἰσορῶ κακοῦ.

ΘΗ. οἴμοι. τόδ' οἶον ἄλλο πρὸς κακῇ κακόν,
οὐ τλητὸν οὐδὲ λεκτόν. ὦ τάλας ἐγώ.

6 ΧΟΡ. τί χοῆμα, λίσσον, εἴτι μοι λόγου μέτα.

ΘΗ. βοᾷ βοᾷ δέλτος ἄλαστα. πᾶ φύγω
βάρος κακῶν· ἀπὸ γὰρ ὀλόμενος οἴχομαι
οἶον οἶον εἶδαν ἐν γραφαῖς μέλας
10 φθεγγόμενον τλάμων.

ΧΟΡ. αἰαῖ, κακῶν ἀρχηγὸν ἐκφαίνεις λόγον.

ΘΗ. τόδε μὲν οὐκέτι στόματος ἐν πίλαις
καθέξω δυσεκπέρατον, ὀλοὸν
14 ὀλοὸν κακόν· ὦ πόλις πύλις.

Ἴππολύτος εὐνῆς τῆς ἐμῆς ἔτλη θιγεῖν
βίᾳ, τὸ σεμνὸν Ζηνὸς ὄμμα ἀτιμάσας.
ἀλλ', ὦ πάτερ Πύσειδον, ἅς ἐμοὶ ποτε
18 ἀράς ὑπέσχον τρεῖς, μιᾷ κατέργασσαι
τούτων ἐμὸν παῖδ', ἡμέραν δὲ μὴ φύγοι
τήνδ', εἴπερ ἡμῖν ὥπασας σαφεῖς ἀράς.

ΧΟΡ. ἄναξ, ἀπεύχου ταῦτα πρὸς θεῶν πάλιν·
22 γνώσει γὰρ αὐθις ἀμπλακῶν. ἐμοὶ πιθοῦ.

ΘΗ. οὐκ ἔστι. καὶ πρὸς γ' ἐξελῶ σφε τῆσδε
γῆς,

86 δυοῖν δὲ μοίραιν θατέρᾳ πεπλήξεται·
ἢ γὰρ Ποσειδῶν αὐτὸν εἰς Ἄιδου δόμους
θανόντα πέμψει, τὰς ἐμὰς ἀράς σέβων,
ἢ τῆσδε χώρας ἐκπεσὼν ἀλώμενος
ξένην ἐπ' αἴαν λυπρὸν ἀντλήσει βίον.

899 ΧΟΡ. καὶ μὴν ὅδ' αὐτὸς παῖς σὸς ἐς καιρὸν
πάρα,

900 Ἴππόλυτος· ὀργῆς δ' ἐξανεῖς κακῆς, ἀναξ
Θησεῦ, τὸ λῶστον σοῖσι βούλευσαι δόμοις.

ΙΠΠ. κραυγῆς ἀκούσας σῆς ἀφικόμην, πάτερ,
σπουδῇ· τὸ μέντοι πρᾶγμ' ἐφ' ᾧ τὰ νῦν στένεις
904 οὐκ οἶδα, βουλοίμην δ' ἂν ἐκ σέθεν κλύειν.

ἔα, τί χρῆμα; σὴν δάμαρθ' ὀρώ, πάτερ,
νεκρόν· μεγίστου θαύματος τόδ' ἄξιον·
ἦν ἀρτίως ἔλειπον, ἦ φάος τόδε

908 οὐπω χρόνον παλαιὸν εἰσεδέσκετο.

τί χρῆμα πάσχει; τῷ τρόπῳ διόλλυται;
πάτερ, πυθέσθαι βούλομαι σέθεν πάρα.

σιγᾶς; σιωπῆς δ' οὐδὲν ἔργον ἐν κακοῖς·
912 ἡ γὰρ ποθοῦσα πάντα καρδίᾳ κλύειν

καὶ τοῖς κακοῖσι λέχνος οὐσ' ἀλίσκεται.

οὐ μὴν φίλους γε, καὶ μᾶλλον ἢ φίλους,
κρύπτειν δίκαιον σάς, πάτερ, δυσπραξίας.

916 ΘΗ. ὦ πόλλ' ἁμαρτάνοντες ἄνθρωποι μάτην,
τί δὴ τέχνας μὲν μυρίας διδάσκετε

καὶ πάντα μηχανᾶσθε κάξινυρίσκετε,
ἐν δ' οὐκ ἐπίστασθ' οὐδ' ἐθηράσασθέ πω,

920 φρονεῖν διδάσκειν οἷσιν οὐκ ἔνεστι νοῦς;

ΙΠΠ. δεινὸν σοφιστὴν εἶπας, ὅστις εὖ φρο-
νεῖν

τοὺς μὴ φρονοῦντας δυνατός ἐστ' ἀναγκάσαι.
ἀλλ' οὐ γὰρ ἐν δέοντι λεπτοურγεῖς, πάτερ,

924 δέδοικα μή σου γλῶσσ' ὑπερβάλη κακοῖς.

ΘΗ. φεῦ, χυρὴν βροτοῖσι τῶν φίλων τεκ-
μήριον

σαφές τι κεῖσθαι καὶ διάγνωσιν φρενῶν,
ὅστις τ' ἀληθείης ἐστὶν ὅς τε μὴ φίλος·

928 δισσᾶς τε φωνὰς πάντας ἀνθρώπους ἔχειν,
τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύγχανεν,

ὥς ἡ φρονοῦσα τᾶδ' ἐξηλέγχετο
πρὸς τῆς δικαίας, κοῦκ ἂν ἠπατώμεθα.

932 ΙΠΠ. ἀλλ' ἢ τις ἐς σὸν οὐς με διαβαλὼν
ἔχει

φίλων, νοσοῦμεν δ' οὐδὲν ὄντες αἴτιοι;

ἐκ τοι πέπληγμαί· σοὶ γὰρ ἐκπλήσσουσί με

- 935 λόγοι παραλλάσσοντες ἔξεδροι φρενῶν.
 936 ΘΗ. φεῦ τῆς βροτείας, ποῖ προβήσεται, φρε-
 νός ;
 τί τέρμα τόλμης καὶ θράσους γενήσεται ;
 εἰ γὰρ κατ' ἀνδρὸς βίοτον ἐξογκώσεται,
 ὃ δ' ὕστερος τοῦ πρόσθεν εἰς ὑπερβολὴν
 940 πανοῦργος ἔσται, θεοῖσι προσβαλεῖν χθονὶ
 ἄλλην δεήσει γαῖαν, ἣ χωρήσεται
 τοὺς μὴ δικαίους καὶ κακοὺς πεφυκότας.
 σκέψασθε δ' εἰς τόνδ', ὅστις ἐξ ἐμοῦ γεγώς
 944 ῥσχυνε τὰμὰ λέκτρα, καῖξιλέγχεται
 πρὸς τῆς θανούσης ἐμφανῶς κάκιστος ὢν.
 δεῖξον δ', ἐπειδὴ γ' εἰς μίασμ' ἐλήλυθας,
 τὸ σὸν πρόσωπον δεῦρ' ἐναντίον πατρί.
 948 σὺ δὴ θεοῖσιν, ὥς περισσὸς ὢν ἀνὴρ,
 σύνει ; σὺ σῶφρων καὶ κακῶν ἀκήρατος ;
 οὐκ ἂν πιθοίμην τοῖσι σοῖς κόμποις ἐγώ,
 θεοῖσι προσθεὶς ἀμαθίαν φρονεῖν κακῶς.
 952 ἦδῃ νυν αὔχει καὶ δι' ἀψύχου βορᾶς
 σίτοις καπήλευ', Ὀρφέα τ' ἄνακτ' ἔχων
 βάκχευε, πολλῶν γραμμάτων τιμῶν καπνούς·
 ἐπεὶ γ' ἐλήφθης. τοὺς δὲ τοιούτους ἐγὼ
 956 φεύγειν προφωνῶ πᾶσι· θηρεύουσι γὰρ
 σεμνοῖς λόγοισιν, αἰσχροὶ μηχανώμενοι.
 τέθνηκεν ἦδ'· τοῦτό σ' ἐκσώσειν δοκεῖς ;
 ἐν τῷδ' ἀλίσκει πλεῖστον, ὧ κάκιστε σὺ.
 960 ποῖοι γὰρ ὄρκοι κρείσσονες, τίνες λόγοι
 τῆσδ' ἂν γένοντ' ἂν, ὥστε σ' αἰτίαν φυγεῖν ;
 μισεῖν σε φήσεις τῇδε καὶ τὸ δὴ νόθον
 τοῖς γνησίοισι πολέμιον πεφυκέναι·
 964 κακὴν ἄρ' αὐτὴν ἔμπορον βίου λέγεις,
 εἰ δυσμενεία σὺ τὰ φίλτατ' ὤλεσεν.
 ἀλλ' ὥς τὸ μῶρον ἀνδράσιν μὲν οὐκ ἔνι,
 γυναιξὶ δ' ἐμπέφυκεν· οἷδ' ἐγὼ νέους
 968 οὐδὲν γυναικῶν ὄντας ἀσφαλεστέρους,
 ὅταν ταραῆξῃ Κύπρις ἠβῶσαν φρένα·
 τὸ δ' ἄρσεν αὐτοὺς ὠφελεῖ προσκείμενον.
 νῦν οὖν τί ταῦτα σοῖς ἀμιλλῶμαι λόγοις,
 972 νεκροῦ παρόντος μάρτυρος σαφειστάτου ;
 ἐξεῖρρε γαίης τῆσδ' ὕσον τάχος φυγὰς,

- 974 καὶ μήτ' Ἀθήνας τὰς θεοδμήτους μύλῃς,
μήτ' εἰς ὄρους γῆς ἧς ἐμὸν κρατεῖ δόρυ.
- 976 εἰ γὰρ παθὼν γε σοῦ τάδ' ἤσσηθήσομαι,
οὐ μαρτυρήσει μ' Ἰσθμῖος Σίνις ποτὲ
κτανεῖν ἑαυτόν, ἀλλὰ κομπάζειν μάτην,
οὐδ' αἱ θαλάσσης σύννομοι Σκειρωνίδες
- 980 φήσουσι πέτραι τοῖς κακοῖς μ' εἶναι βαρύν.
ΧΟΡ. οὐκ οἶδ' ὅπως εἵποιμ' ἂν εὐτυχεῖν τινα
θνητῶν· τὰ γὰρ δὴ πρῶτ' ἀνέστραπται πάλιν.
ΙΠΠ. πάτερ, μένος μὲν ξύστασις τε σῶν φρε-
νῶν
- 984 δεινὴ· τὸ μέντοι πρᾶγμ', ἔχον καλοὺς λόγους,
εἴ τις διαπτύξειεν, οὐ καλὸν τόδε.
ἐγὼ δ' ἄκομψος εἰς ὄχλον δοῦναι λόγον,
εἰς ἥλικας δὲ κωλίγους σοφώτερος.
- 988 ἔχει δὲ μοῖραν καὶ τόδ'· οἱ γὰρ ἐν σοφοῖς
φαῦλοι παρ' ὄχλῳ μουσικώτεροι λέγειν.
ὁμῶς δ' ἀνάγκη, συμφορᾶς ἀφιγμένης,
γλῶσσάν μ' ἀφεῖναι. πρῶτα δ' ἄρξομαι λέγειν,
- 992 ὅθεν μ' ὑπῆλθες πρῶτον ὥς διαφθερῶν,
κοῦκ ἀντιλέξουτ'. εἰσὸρᾶς φάος τόδε
καὶ γαῖαν; ἐν τοῖσδ' οὐκ ἔνεστ' ἀνὴρ ἐμοῦ,
οὐδ' ἦν σὺ μὴ φῆς, σωφρονέστερος γεγώς.
- 996 ἐπίσταμαι γὰρ πρῶτα μὲν θεοὺς σέβειν,
φίλοις τε χρῆσθαι, μὴ ἀδικεῖν πειρωμένοις,
ἀλλ' οἷσιν αἰδῶς μήτ' ἐπαγγέλλειν κακὰ
μήτ' αἰθυπουργεῖν αἰσχρὰ τοῖσι χρωμένοις·
- 1000 οὐκ ἐγγελαστῆς τῶν ὁμιλούντων, πάτερ,
ἀλλ' αὐτὸς οὐ παροῦσι κἀγγυὲς ὦν φίλοις.
ἐνὸς δ' ἄθικτος, ᾧ με νῦν ἐλεῖν δοκεῖς·
λέχους γὰρ εἰς τόδ' ἡμέρας ἀγνὸν δέμας.
- 1004 οὐκ οἶδα πρᾶξιν τήνδε, πλὴν λόγῳ κλύων
γραφῇ τε λεύσσω· οὐδὲ ταῦτα γὰρ σκοπεῖν
πρόθυμός εἰμι, παρθένον ψυχὴν ἔχων.
καίτοι τὸ σῶφρον τοῦμόν οὐ πείθει σ' ἴσως.
- 1008 δεῖ δὴ σε δεῖξαι τῷ τρόπῳ διεφθάρην.
πότερα τὸ τῆσδε σῶμ' ἐκαλλιστεύετο
πασῶν γυναικῶν; ἢ σὸν οἰκήσειν δῶμον
ἔγκληρον εὐνὴν προσλαβὼν ἐπὶ ἡλπίσῃ;
- 1012 μάταιος ἄρ' ἦν, οὐδαμοῦ μὲν οὖν φρενῶν.

- 1013 ἄλλ' ὥς τυραννεῖν ἤδ' τοῖσι σώφροσιν
ἤκιστά γ', εἰ μὴ τὰς φρένας διέφθορε
θνητῶν ὅσοισιν ἀνδάνει μοναρχία.
- 1016 ἐγὼ δ' ἀγῶνας μὲν κρατεῖν Ἑλληνικοὺς
πρῶτος θέλοιμ' ἄν, ἐν πόλει δὲ δεύτερος
σὺν τοῖς ἀρίστοις εὐτυχεῖν ἀεὶ φίλοις.
πράσσειν τε γὰρ πάρεστι, κίνδυνός τ' ἀπὼν
- 1020 κρείσσω δίδωσι τῆς τυραννίδος χάριν.
ἐν οὐ λέλεκται τῶν ἐμῶν, τὰ δ' ἄλλ' ἔχεις·
εἰ μὲν γὰρ ἦν μοι μάρτυς οἶός εἰμ' ἐγώ,
καὶ τῇσδ' ὀρώσης φέγγος ἡγωνιζόμεν,
- 1024 ἔργοις ἂν εἶδες τοὺς κακοὺς διεξιῶν.
νῦν δ' Ὀρκιόν σοι Ζῆνα καὶ Πέδον χθονὸς
ὕμνυμι τῶν σῶν μήποθ' ἄψασθαι γάμων,
μηδ' ἂν θελῆσαι, μηδ' ἂν ἐννοίαν λαβεῖν.
- 1028 ἡτάρ' ὀλοίμην ἀκλεῆς, ἀνώνυμος,
[ἄπολις, ἄοικος, φυγὰς ἀλητεύων χθόνα,]
καὶ μήτε πόντος μήτε γῆ δέξαιτό μου
σάρκας θανόντος, εἰ κακὸς πέφυκ' ἀνὴρ.
- 1032 εἰ δ' ἦδε δειμαίνουσ' ἀπώλεσεν βίον
οὐκ οἶδ'· ἐμοὶ γὰρ οὐ πέρα θέμις λέγειν.
ἔσωφρόνησεν οὐκ ἔχουσα σωφρονεῖν,
ἡμεῖς δ' ἔχοντες οὐ καλῶς ἐχρώμεθα.
- 1036 ΧΟΡ. ἀρκοῦσαν εἰπας αἰτίας ἀποστροφὴν,
ὄρκους παρασχών, πίστιν οὐ σμικράν, θεῶν.
ΘΗ. ἄρ' οὐκ ἐπ' ὠδός, οὐ γόης πέφυχ' ὅδε,
ὅς τὴν ἐμὴν πέποιθεν εὐοργησίᾳ
- 1040 ψυχὴν κρατήσιν τὸν τεκόντ' ἀτιμάσας;
ΙΠΠ. καὶ σοῦ γε κάρτα ταῦτα θαυμάζω, πά-
τερ·
εἰ γὰρ σὺ μὲν παῖς ἦσθ', ἐγὼ δὲ σὸς πατήρ,
ἔκτεινά τοί σ' ἄν, κοῦ φυγαῖς ἐζημίουν,
- 1044 εἶπερ γυναικὸς ἡξίους γ' ἐμῆς θιγεῖν.
ΘΗ. ὥς ἄξιον τόδ' εἶπας· οὐχ οὕτω θανεῖ,
ὥσπερ σὺ σαυτῷ τύνδε προὔθηκας νόμον·
ταχὺς γὰρ ἄδης ῥᾶστός ἀνδρὶ δυστυχεῖ.
- 1048 ἄλλ' ἐκ πατρώας φυγὰς ἀλητεύων χθονὸς
ξένην ἐπ' αἶαν λυπρὸν ἀντλήσεις βίον·
μισθὸς γὰρ ἐστὶν οὗτος ἀνδρὶ δυσσεβεῖ.
ΙΠΠ. οἶμοι, τί δράσεις; οὐδὲ μηνυτὴν χρόνον

- 1052 δέξει καθ' ἡμῶν, ἀλλὰ μ' ἐξελαῖς χθονός ;
 ΘΗ. πέραν γε πόντου τερμόνων τ' Ἀτλαν-
 τικῶν,
 εἴπως δυναίμην, ὥς σὸν ἐχθαίρω κάρα.
 ΙΠΠ. οὐδ' ὄρκον οὐδὲ πίστιν οὐδὲ μάντειν
 1056 φήμας ἐλέγξας ἄκριτον ἐκβαλεῖς με γῆς ;
 ΘΗ. ἡ δέλτος ἦδε κλῆρον οὐ δεδεγμένη
 κατηγορεῖ σου πιστά· τοὺς δ' ὑπὲρ κάρα
 φοιτῶντας ὄρνις πόλλ' ἐγὼ χαίρειν λέγω.
 1060 ΙΠΠ. ὦ θεοί, τέ δῆτα τοῦμόν οὐ λύω στόμα,
 ὅστις γ' ὑφ' ὑμῶν, οὓς σίβω, διόλλυμαι ;
 οὐ δῆτα· πάντως οὐ πίθοιμ' ἂν οὓς με δεῖ,
 μάτην δ' ἂν ὄρκους συγχέαιμ' οὓς ὤμωσα.
 1064 ΘΗ. οἴμοι· τὸ σεμνὸν ὥς μ' ἀποκτείνει τὸ σόν.
 οὐκ εἰ πατρώας ἐκτὸς ὥς τάχιστα γῆς ;
 ΙΠΠ. ποῖ δὴθ' ὁ τλήμων τρέφομαι ; τίνας
 ξένων
 δόμους ἔσειμι τῇδ' ἐπ' αἰτία φυγῶν ;
 1068 ΘΗ. ὅστις γυναικῶν λυμεῶνας ἦδεται
 ξένους κομίζων καὶ ξυνοικούρους κακῶν.
 ΙΠΠ. αἰαῖ· πρὸς ἡπαρ δακρύων τ' ἐγγὺς τύδε,
 εἰ δὴ κακός τε φαίνομαι δοκῶ τέ σοι.
 1072 ΘΗ. τότε στενάζειν καὶ προγιγνώσκειν σ'
 ἐχρήν,
 ὅτ' ἐς πατρώαν ἄλοχον ὑβρίζειν ἔτλης.
 ΙΠΠ. ὦ δώματ', εἴθε φθέγμα γηρύναισθέ μοι
 καὶ μαρτυρήσαιτ' εἰ κακὸς πέφυκ' ἀνὴρ.
 1076 ΘΗ. ἐς τοὺς ἀφώνους μάρτυρας φεύγεις ;
 σαφῶς
 τόδ' ἔργον οὐ λέγον σε μηνύει κακόν.
 ΙΠΠ. φεῦ·
 εἴθ' ἦν ἐμαυτὸν προσβλέπειν ἐναντίον
 στάνθ', ὥς ἐδάκρυσ' οἷα πάσχομεν κακά.
 1080 ΘΗ. πολλῶ γε μᾶλλον σαντὸν ἤσκησας σέ-
 βειν,
 ἢ τοὺς τεκόντας ὅσια ὄρᾱν, δίκαιος ὢν.
 ΙΠΠ. ὦ δυστάλαινα μήτερ, ὦ πικραὶ γοναί.
 μηδεὶς ποτ' εἴη τῶν ἐμῶν φίλων νόθος.
 1084 ΘΗ. οὐχ' ἔλξεται αὐτόν, δμῶες ; οὐκ ἀκούετε
 πάλαι ξινοῦσθαι τόνδε προὔννεποντά με ;

1086 ΙΠΠ. κλαίων τις αὐτῶν ἄρ' ἐμοῦ γε θίξεται·
σὺ δ' αὐτός, εἴ σοι θυμός, ἐξώθει χθονός.

1088 ΘΗ. δράσω τάδ', εἰ μὴ τοῖς ἐμοῖς πείσει λό-
γοις·

οὐ γάρ τις οἶκτος σῆς μ' ὑπέρχεται φυγῆς.

ΙΠΠ. ἄραρεν, ὥς ἔοικεν· ὦ τάλας ἐγώ.
ὥς οἶδα μὲν ταῦτ', οἶδα δ' οὐχ ὕπως φράσω.

1092 ὦ φιλότῳ μοι δαιμόνων Λητοῦς κόρη,
σύνθακε, συγκύναγε, φευξόμεσθα δὴ
κλεινὰς Ἀθήνας. ἀλλὰ χαίρει', ὦ πόλις
καὶ γαῖ' Ἐρεχθίδως· ὦ πέδον Τροϊζίνιον,

1096 ὥς ἐγκαθηβάν πόλλ' ἔχεις εὐδαίμονα,
χαῖρ'· ὕστατον γάρ σ' εἰσορῶν πρυσφθέγγομαι.
ἴτ', ὦ νέοι μοι τῆσδε γῆς ὁμήλικες,
προσεῖπαθ' ἡμᾶς καὶ προπέμψατε χθονός·

1100 ὥς οὔ ποτ' ἄλλον ἄνδρα σωφρονέστερον
ὕψεσθε, κεῖ μὴ ταῦτ' ἐμῷ δοκεῖ πατρί.

ΧΟΡ. ἡ μέγα μοι τὰ θεῶν μελεδῶμαθ' ὅταν
φρένας ἔλθῃ,

1104 λύπας παραιρεῖ·
ξύνεσιν δέ τιν' ἐλπίδι κεύθων
λείπομαι ἐν τε τύχαις θνατῶν καὶ ἐν ἔργμασι
λεύσσω·

1108 ἄλλα γὰρ ἄλλοθεν ἀμείβεται
μετὰ δ' ἵσταται ἀνδράσιν αἰῶν
πολυπλάνητος αἰεί.
εἴθε μοι εὐξαμένα θεόθεν τάδε μοῖρα παράσχοι,

1112 τύχαν μετ' ὄλβου
καὶ ἀκήρατον ἄλγεσι θυμόν·
δόξα δὲ μήτ' ἀτρεκῆς μήτ' αὖ παράσημος εἰεῖν·
ῥάδια δ' ἦθεα τὸν αὔριον

1116 μεταβαλλομένα χρόνον αἰεί
βίον συνευτυχοῖην.

1120 οὐκέτι γὰρ καθαρὰν φρέν' ἔχω, παρὰ δ' ἐλπίτα
λεύσσω

ἔπει τὸν Ἑλλανίας
φανερῶτατον ἀστέρ' Ἀθήνας

1124 εἶδομεν εἶδομεν ἐκ πατρὸς ὀργᾶς
ἄλλαν ἐπ' αἴαν ἰέμενον.
ὦ ψάμαθι πολιήτιδος ἀκτᾶς

- 1128 δρυμός τ' ὄρειος, ὅθι κυνῶν
ὠκυπόδων μέτα θήρας ἔναιρεν
Δίκτυνναν ἀμφὶ σεμνάν.
1132 οὐκέτι συζυγίαν πώλων Ἐνετᾶν ἐπιβάσει
τὸν ἀμφὶ Αἰμνας τρόχον
κατέχων ποδὶ γυμνάδας ἵππους.
μοῦσα δ' αὖπνος ὑπ' ἀντυγι χορδαῶν
1136 λήξει πατρῶον ἀνὰ δόμον·
ἀστέφανοι δὲ κόρας ἀνάπαυλαι
Λατοῦς βαθεῖαν ἀνὰ χλόαν·
1140 νυμφιδία δ' ἀπόλωλε φυγᾷ σᾶ
λέκτρων ἄμιλλα κούραις.
ἐγὼ δὲ σᾶ δυστυχίῃ δάκρυσιν διοίσω
1144 πότμον ἀποτμον· τάλαινα
μῦτερ, ἔτεκες ἀνόνατα· φεῦ,
μανίῳ θεοῖσιν·
ἰὼ ἰὼ συζυγαί Χάριτες, τί *
1148 τὸν τάλαινα πατρίας γῆς
τὸν οὐδὲν ἄτας αἴτιον
πέμπετε τῶνδ' ἀπ' οἴκων;
καὶ μὴν ὁπαδὸν Ἰππολύτου τόνδ' εἰσορῶ
1152 σπουδῇ σκυθρωπὸν πρὸς δόμους ὀρμώμενον.

ΑΓΓΕΛΟΣ.

- ποῖ γῆς ἄνακτα τῆσδε Θησέα μαλῶν
εὖροίμ' ἄν, ὦ γυναῖκες; εἴπερ ἴστε, μοι
σημήνατ'· ἄρα τῶνδε δωμάτων ἔσω;
1156 ΧΟΡ. ὃδ' αὐτὸς ἔξω δωμάτων πορεύεται.
ΑΓΓ. Θησεῦ, μερίμνης ἄξιον φέρω λόγον
σοὶ καὶ πολίταις οἳ τ' Ἀθηναίων πόλιν
ναίονσι καὶ γῆς τέρμονας Τροιζηνίας.
1160 ΘΗ. τί δ' ἔστι; μῶν τις συμφορὰ νεωτέρα
δισσὰς κατέληφ' ἀστυγείτονας πόλεις;
ΑΓΓ. Ἰππόλυτος οὐκέτ' ἔστιν, ὥς εἰπεῖν
ἔπος·
δέδορκε μέντοι φῶς ἐπὶ σμικρᾷ ροπῇ.
1164 ΘΗ. πρὸς τοῦ; δι' ἔχθρας μῶν τις ἦν ἀφιγ-
μένος,
οὔτου κατ' ἄσχυν' ἄλοχον ὥς πατρὸς βία;
ΑΓΓ. οἰκείος αὐτὸν ὤλεσ' ἀρμάτων ὄχος,

1167 ἀραί τε τοῦ σοῦ στόματος, ἄς σὺ σὺ πατρὶ

1168 πόντον κρέοντι παιδὸς ἠράσω πέρι.

ΘΗ. ὦ θεοὶ Πύσειδον θ', ὡς ἄρ' ἦσθ' ἐμὸς
πατὴρ

ὀρθῶς, ἀκούσας τῶν ἐμῶν κατευγμάτων.

πῶς καὶ διώλειτ' εἰπέ· τῷ τρόπῳ Δίκης

1172 ἔπαισεν αὐτὸν ῥόπτρον αἰσχύναντ' ἐμέ;

ΑΓΓ. ἡμεῖς μὲν ἀκτῆς κυμοδέγμονος πέλας

ψήκτραισιν ἵππων ἐκτενίζομεν τρίχας

κλαίοντες· ἦλθε γάρ τις ἄγγελος λέγων

1176 ὡς οὐκέτ' ἐν γῇ τῇδ' ἀναστρέφει πόδα

Ἰππόλυτος, ἐκ σοῦ τλήμονας φυγὰς ἔχων.

ὦ δ' ἦλθε ταῦτόν δακρύων φέρων μέλος

ἡμῖν ἐπ' ἀκταῖς. μυρία δ' ὀπισθόπους

1180 φίλων ἄμ' ἔστειχ' ἠλίκων ὀμήγουρις.

χρύνῳ δὲ δῆποτ' εἶπ' ἀπαλλαχθεὶς γόων,

τί ταῦτ' ἀλύω; πειστέον πατρός λόγοις.

ἐντύναθ' ἵππους ἄρμασε ζυγηφόρους,

1184 δμῶες· πόλις γὰρ οὐκέτ' ἔστιν ἡδε μοι.

τοῦνθένδε μέντοι πᾶς ἀνὴρ ἠπείγετο,

καὶ θᾶσσον ἢ λέγοι τις ἐξηρτυμένας

πώλους παρ' αὐτὸν δεσπότην ἐστήσαμεν.

1188 μάρπτει δὲ χερσὶν ἡνίας ἀπ' ἀντυγος,

αὐταῖσιν ἀρβύλαισιν ἀρμόσας πάδας.

καὶ πρῶτα μὲν θεοῖς εἶπ' ἀναπτύξας χέρας,

Ζεῦ, μηκέτ' εἶην, εἰ κακὸς πέφυκ' ἀνὴρ·

1192 αἰσθοίτο δ' ἡμᾶς ὡς ἀτιμάζει πατὴρ

ἦτοι θανόντας ἢ φάος δεδορκότας.

κὰν τῷδ' ἐπῆγε κέντρον ἐς χεῖρας λαβῶν

πώλοις ὀμαρτῇ· πρόσπολοι δ' ὑφ' ἄρματος

1196 πέλας χαλινῶν εἰπόμεσθα δεσπότη

τὴν εὐθὺς Ἄργους κάπιδανρίας ὁδόν.

ἐπεὶ δ' ἔρημον χῶρον εἰσεβάλλομεν,

ἀκτὴ τίς ἐστι τοῦπέκεινα τῆσδε γῆς,

1200 πρὸς πόντον ἤδη κειμένη Σαρωνικόν.

ἐνθεν τις ἠχὼ χθόνιος ὡς βροντὴ Διὸς

βαρὺν βρόμον μεθῆκε, φρικώδη κλύειν·

ὀρθὸν δὲ κρᾶτ' ἔστησαν οὐς τ' ἐς οὐρανὸν

1204 ἵπποι παρ' ἡμῖν δ' ἦν φόβος νεανικὸς

πόθεν πύτ' εἴη φθόγγος. ἐς δ' ἀλιρρόθους

- 1206 ἀκτὰς ἀποβλέψαντες ἱερὸν εἶδομεν
κῦμ' οὐρανῷ στηρίζον, ὥστ' ἀφρρίθῃ
- 1208 Σκεῖρωνος ἀκτὰς ὄμμα τοῦμόν εἰσορᾶν
ἐκρυπτε δ' Ἴσθμόν καὶ πέτραν Ἀσκληπιοῦ.
κάπειτ' ἀνοιδῆσάν τε καὶ πέριξ ἀφρόν
πολὺν καχλάζον ποντίῳ φύσῃματι
- 1212 χωρεῖ πρὸς ἀκτὰς, οὐ τέθριππος ἦν ὄχος
αὐτῷ δὲ σὺν κλύδωνι καὶ τρικυμῖα
κῦμ' ἐξέθηκε ταῦρον, ἄγριον τέρας,
οὐ πᾶσα μὲν χθὼν φθέγματος πληρουμένη,
- 1216 φρικῶδες ἀντεφθέγγετ', εἰσορῶσι δὲ
κρεῖσσον θέαμα δειγμάτων ἐφαίνετο.
εὐθύς δὲ πώλοισ δεινὸς ἐμπίπτει φόβος·
καὶ δεσπότης μὲν ἵππικοῖς ἐν ἡθείαι
- 1220 πολὺς ξυνοικῶν ἤρπασ' ἡνίας χερσίν,
ἔλκει δὲ κώπην ὥστε ναυβάτης ἀνὴρ
ἱμάσιν ἐς τοῦπισθεν ἀρτήσας δέμας·
αἱ δ' ἐνδακοῦσαι στόμια πυριγενῇ γνάθοις
- 1224 βία φέρουσιν, οὔτε ναυκλήρου χερὸς
οὔθ' ἵπποδέσμων οὔτε κολλητῶν ὄχων
μεταστρέφουσαι. καὶ μὲν ἐς τὰ μαλθακὰ
γαίας ἔχων οἶακας ἰθύνοι δρόμον,
- 1228 προῦφαίνετ' εἰς τοῦμπροσθεν, ὥστ' ἀναστρέφει
ταῦρος, φόβῳ τέτρωρον ἐκμαίνων ὄχον·
εἰ δ' ἐς πέτρας φέροντο μαργῶσαι φρένας,
σιγῇ πελάζων ἀντυγὶ ξυνείπετο,
- 1232 ἐς τοῦθ' ἔως ἔσφηλε κἀνεχαίτισεν,
ἀψίδα πέτρῳ προσβαλὼν ὀχήματος.
σύμφυρτα δ' ἦν ἅπαντα· σύριγγές τ' ἄνω
τροχῶν ἐπήδων ἀξόνων τ' ἐνήλατα.
- 1236 αὐτὸς δ' ὁ τλήμων ἡνίαισιν ἐμπλακεῖς
δεσμὸν δυσεξήνυστον ἔλκεται δεθείς,
σποδούμενος μὲν πρὸς πέτρας φίλον κᾶρα,
θραύων δὲ σάρκας, δεινὰ δ' ἐξαυδῶν κλύειν,
- 1240 στῆτ', ὃ φάτναισι ταῖς ἐμαῖς τεθραμμέναι,
μή μ' ἐξαλείψῃτ'. ὃ πατὴρ τάλαιν' ἀρά.
τίς ἀνδρ' ἄριστον βούλεται σῶσαι παρών;
πολλὰ δὲ βουλευθέντες ὑστέρω ποδὶ
- 1244 ἐλειπόμεσθα. χῶ μὲν ἐκ δεσμῶν λυθεῖς
τμητῶν ἱμάντων οὐ κάτοιδ' ὅτῃ τρύπῃ

246 πίπτει, βραχὺν δὲ βίοντον ἐμπνέων ἔτι
 ἵπποι δ' ἔκρυφθεν καὶ τὸ δύστηνον τέρας
 249 ταύρου λεπαίας οὐ κάτοιδ' ὅποι χθονός.
 δοῦλος μὲν οὖν ἔγωγε σῶν δόμων, ἄναξ,
 ἀτὰρ τοσοῦτόν γ' οὐ δυνήσομαί ποτε
 τὸν σὸν πιθέσθαι παῖδ' ὅπως ἐστὶν κακός,
 252 οὐδ' εἰ γυναικῶν πᾶν κρεμασθείη γένος,
 καὶ τὴν ἐν Ἰδῇ γραμμάτων πλήσειέ τις
 πεύκην, ἐπεὶ νιν ἐσθλὸν ὄντ' ἐπίσταμαι.

ΧΟΡ. αἰαῖ. κέκρανται συμφορὰ νέων κα-
 κῶν,

256 οὐδ' ἔστι μοίρας τοῦ χρεῶν τ' ἀπαλλαγὴ.

ΘΗ. μίσει μὲν ἀνδρὸς τοῦ πεπονθότος τάδε
 λόγοισιν ἥσθην τοῖσδε· νῦν δ' αἰδούμενος
 θεούς τ' ἐκείνόν θ', οὐνεκ' ἐστὶν ἐξ ἐμοῦ,
 260 οὐθ' ἡδομαι τοῖσδ' οὐτ' ἐπάχθομαι κακοῖς.

ΑΓΓ. πῶς οὖν; κομίζειν, ἢ τί χρὴ τὸν ἄθ-
 λιον

δράσαντας ἡμᾶς σὴ χαρίζεσθαι φρενί;
 φρύντιζ· ἐμοῖς δὲ χρώμενος βουλευμασιν
 264 οὐκ ὤμους ἐς σὸν παῖδα δυστυχοῦντ' ἔσει.

ΘΗ. κομίζετ' αὐτόν, ὥς ἰδὼν ἐν ὄμμασι
 τὸν τὰμ' ἀπαρνηθέντα μὴ χρᾶναι λέχη
 λόγοις τ' ἐλέγξω δαιμόνων τε συμφοραῖς.

268 ΧΟΡ. σὺ τὰν θεῶν ἄκαμπτον φρένα καὶ βρο-
 τῶν

ἄγεις, Κύπρι· σὺν δ'
 ὁ ποικιλόπτερος ἀμφιβαλὼν
 ὠκυτάτῳ πτερῷ.

72 ποτᾶται δ' ἐπὶ γαῖαν εὐάχητόν θ'
 ἄλμυρόν ἐπὶ πόντον.
 θέλγει δ' Ἐρως, ὃ μαινομένα κραδίῳ
 πτανὸς ἐφορμάσῃ

76 χρυσοφαῆς, φύσιν
 ὀρεσκόων σκυλάκων
 πελαγίων θ' ὅσα τε γὰ τρέφει,
 τὰν Ἄλιος αἰθομέναν δέρκεται,
 80 ἄνδρας τε· συμπάντων δὲ
 βασιληίδα τιμάν, Κύπρι,
 τῶνδε μόνα κρατύνεις.

ΑΡΤΕΜΙΣ.

- 1283 σὲ τὸν εὐπατρίδαν Αἰγέως κέλομαι
 1284 παῖδ' ἐπακοῦσαι·
 Λητοῦς δὲ κόρη σ' Ἄρτεμις αὐδῶ.
 Θησεῦ, τί τάλας τοῖσδε συνήδεις,
 παῖδ' οὐχ ὁσίως σὸν ἀποκτείνας,
 1288 ψευδέσι μύθοις ἀλόχου πεισθεὶς
 ἀφανῇ; φανερά δ' εἰλέν σ' ἄτα.
 πῶς οὐχ ὑπὸ γῆς τάρταρα κρύπτεις
 δέμας αἰσχυνθείς,
 1292 ἦ πτηνὸς ἄνω μεταβάς βίοντον
 πήματος ἔξω πόδα τοῦδ' ἀνέχεις;
 ὥς ἐν γ' ἀγαθοῖς ἀνδράσιν οὐ σοι
 κτητὸν βίοντον μέρος ἐστίν.
 1296 ἄκουε, Θησεῦ, σῶν κακῶν κατάστασιν·
 καίτοι προκόφω γ' οὐδέν, ἀλγυνῶ δὲ σέ.
 ἀλλ' ἐς τόδ' ἦλθον, παιδὸς ἐκδεῖξαι φρένα
 τοῦ σοῦ δικαίαν, ὥς ὑπ' εὐκλείας θάνῃ,
 1300 καὶ σῆς γυναικὸς οἴστρον, ἣ τρόπον τινα
 γενναιότητα· τῆς γὰρ ἐχθίστης θεῶν
 ἡμῖν ὕσαισι παρθένειος ἡδονῇ
 δηχθεῖσα κέντροις παιδὸς ἠράσθη σέθεν.
 1304 γνῶμη δὲ νικᾷ τὴν Κύπριν περρωμένη
 τροφοῦ διώλει· οὐχ ἐκοῦσα μηχαναῖς,
 ἣ σῶ δι' ὅρκων παιδί σημαίνει νόσον.
 ὁ δ', ὥσπερ οὖν δίκαιον, οὐκ ἐφίσπετο
 1308 λόγοισιν, οὐδ' αὖ πρὸς σέθεν κακοῦμενος
 ὅρκων ἀφεῖλε πίστιν, εὐσεβῆς γεγώς.
 ἦ δ' εἰς ἔλεγχον μὴ πέσῃ φοβουμένη,
 ψευδεῖς γραφὰς ἔγραψε καὶ διώλεισε
 1312 δούλοισι σὸν παῖδ', ἀλλ' ὅμως ἐπεισέ σε.
 ΘΗ. οἴμοι.
 ΑΡΤ. δάκνει σε, Θησεῦ, μῦθος; ἀλλ' ἔχ' ἢ
 συχος,
 τοῦνθένδ' ἀκούσας ὥς ἂν οἰμώξης πλέον.
 ἄρ' οἶσθα πατὸς τρεῖς ἄρας σαφεῖς ἔχων,
 1316 ὧν τὴν μίαν παρεῖλες, ὦ κάκιστε σύ,
 εἰς παῖδα τὸν σόν, ἔξόν εἰς ἐχθρόν τινα.
 πατὴρ μὲν οὖν σοι πόντιος φρονῶν καλῶς

- 1319 ἔδωχ' ὅσον περ χρεν, ἐπεὶ περ ἦνεσεν·
 1320 σὺ δ' ἐν τ' ἐκείνῳ κὰν ἐμοὶ φαίνει κακός,
 ὅς οὔτε πίστιν οὔτε μάντεων ὅπα
 ἔμεινας, οὐδ' ἤλεγξας, σὺ χρόνῳ μακρῷ
 σκέψιν γ' ἐνειμας, ἀλλὰ θᾶσσον ἢ σ' ἐχρῆν
 1324 ἀρὰς ἀφῆκας παιδὶ καὶ κατέκτανες.

ΘΗ. δέσποιν', ὀλοίμην.

ΑΡΤ.

δεῖν' ἔπραξας, ἀλλ

ὁμως

- ἔτ' ἔστι καὶ σοὶ τῶνδε συγγνώμης τυχεῖν·
 Κύπρις γὰρ ἤθελ' ὥστε γίγνεσθαι τάδε,
 1328 πληροῦσα θυμόν. θεοῖσι δ' ὧδ' ἔχει νόμος·
 οὐδεὶς ἀπαντᾶν βούλεται προθυμία
 τῇ τοῦ θέλοντος, ἀλλ' ἀφιστάμεσθ' αἰεί.
 ἐπεὶ σάφ' ἴσθι, Ζῆνα μὴ φοβουμένη,
 1332 οὐκ ἂν ποτ' ἤλθον ἐς τόδ' αἰσχύνης ἐγὼ
 ὥστ' ἄνδρα πάντων φίλτατον βροτῶν ἐμοὶ
 θαιεῖν ἱᾶσαι. τὴν δὲ σὴν ἀμαρτίαν
 τὸ μὴ εἰδέναι μὲν πρῶτον ἐκλίνει κάκης·
 1336 ἔπειτα δ' ἡ θανοῦς ἀνάλωσεν γυνή
 λόγων ἐλέγχους ὥστε σὴν πείσαι φρένα.
 μάλιστα μὲν νυν σοὶ τὰδ' ἔρρώγειν κακά,
 λύπη δὲ κάμοί· τοὺς γὰρ εὐσεβεῖς θεοὶ
 1340 θνήσκοντας οὐ χαίρουσι· τοὺς γε μὴν κακοὺς
 αὐτοῖς τέκνοισι καὶ δόμοις ἐξόλλυμεν.

ΧΟΡ. καὶ μὴν ὁ τάλας ὕδρ' ἔδῃ στείχει,

σάρκας νεαρὰς

- 1344 ξανθόν τε κᾶρα διαλυμανθείς.
 ὦ πόνος οἴκων, οἶον ἐκράνθη
 δίδυμον μελάθροισι
 πένθος θεόθεν καταληπτόν.

- 1346 ΙΠΠ. αἰαῖ αἰαῖ

δύστανος ἐγώ, πατὴρ ἐξ ἀδίκου
 χρησμοῖς ἀδίκοις διελυμάνθην.

ἀπόλωλα τάλας, οἶμοι μοι.

- 1352 διὰ μου κεφαλᾶς ᾗσσουσ' ὀδύνας,
 κατὰ δ' ἐγκέφαλον πηδᾷ σφάκελος.
 σχῆς, ἀπειρηκὺς σῶμ' ἀναπαύσω.
 ἔ. ἔ.

ὦ στυγνὸν ὄχημ' ἵππειον, ἐμῆς

- 1356 βόσκημα χερός,
 διά μ' ἔφθειρας, κατὰ δ' ἔκτεινας.
 φεῦ φεῦ· πρὸς θεῶν, ἀτρέμας, δμῶες,
 χροὸς ἑλκῶδους ἄπτεσθε χεροῖν.
- 1360 τίς ἐφέστηκε' ἐνδέξια πλευροῖς;
 πρόσφορά μ' αἶρετε, σύντονα δ' ἔλκετε
 τὸν κακοδαίμονα καὶ κατάρατον
 πατὴρ ἀμπλακίαις. Ζεῦ Ζεῦ, τάδ' ὄρας;
 1364 ὅδ' ὁ σεμνὸς ἐγὼ καὶ θεοσέπτωρ,
 ὅδ' ὁ σωφροσύνη πάντας ὑπερσχὼν
 προὔπτον ἐς Ἄϊδαν στείχω κατὰ γᾶς,
 ὀλέσας βίον·
- 1368 μόχθους δ' ἄλλως τῆς εὐσεβίας
 εἰς ἀνθρώπους ἐπόνησα.
 αἰαῖ αἰαῖ·
 καὶ νῦν ὁδύνα μ' ὁδύνα βαίνει.
- 1372 μέθετέ με τὸν τάλανα·
 καὶ μοι θάνατος παιᾶν ἔλθοι.
 προσαπόλλυτέ μ' ὅλλυτε τὸν δυσδαί-
 μονά μ'· ἀμφιτόμου λόγχας ἔραμαι
- 1376 διαμοιρᾶσαι,
 διὰ τ' εὐνάσαι τὸν ἐμὸν βίον.
 ὦ πατὴρ ἐμοῦ δύστανος ἀρά,
 μισαφύνων τε συγγόνων,
- 1380 παλαιῶν προγεννητόρων
 ἐξορίζεται κακόν, οὐδὲ μέλλει,
 ἔμολε τ' ἐπ' ἐμέ, τί ποτε, τὸν οὐ-
 δὲν ὄντ' ἐπαίτιον κακῶν;
- 1384 ἰὼ μοί μοι, τί φῶ;
 πῶς ἀπαλλάξω βιοτὰν
 ἐμὰν τοῦδ' ἀναλγήτου πάθους;
 εἴθε με κοιμίσειε τὸν δυσδαίμονα
- 1388 Ἄϊδου μέλαινα νύκτερός τ' ἀνάγκα.
 ΑΡΤ. ὦ τλήμον, οἷα ξυμφορᾷ ξυνεζύγης.
 ὃ δ' εὐγενὲς σε τῶν φρενῶν διώλεσεν.
 ΙΠΠ. ἔα.
 ὦ θεῖον ὁδμῆς πνεῦμα· καὶ γὰρ ἐν κακοῖς
 1392 ὦν ἡσθόμην σου κἀνεκουφίσθην δέμας·
 ἔστ' ἐν τόποισι τοισίδ' Ἀρτεμις θεά.
 ΑΡΤ. ὦ τλήμον, ἔστι, σοὶ γε φιλτάτη θεῶν

1395 ΙΠΠ. ὄρᾳς με, δέσποιν', ὥς ἔχω, τὸν ἄθλιον;

1396 ΑΡΤ. ὄρῳ· κατ' ὕσσω· οὐ θέμις βαλεῖν δάκρυ.

ΙΠΠ. οὐκ ἔστι σοι κυναγὸς οὐδ' ὑπηρέτης.

ΑΡΤ. οὐ δητ'· ἀτάρ μοι προσφιλεῖς ἀπόλλυσαι.

ΙΠΠ. οὐδ' ἵππονώμας οὐδ' ἀγαλμάτων φύλαξ.

1400 ΑΡΤ. Κύπρις γὰρ ἡ πανοῦργος ᾧδ' ἐμήσατο.

ΙΠΠ. ἥμοι. φρονῶ δὴ δαίμον' ἢ μ' ἀπώλεσε.

ΑΡΤ. τιμῆς ἐμέμφθη, σωφρονοῦντι δ' ἤχθετο.

ΙΠΠ. τρεῖς ὄντας ἡμᾶς ὦλεσ', ἦσθηναι, μία.

1404 ΑΡΤ. πατέρα τε καὶ σὲ καὶ τρίτην ξυνάορον.

ΙΠΠ. ἥμωξα τοίνυν καὶ πατὴρ δυσπραξίας.

ΑΡΤ. ἐξηπατήθη δαίμονος βουλευμάτων.

ΙΠΠ. ᾧ δυστάλας σὺ τῆσδε συμφορᾶς, πάτερ.

1408 ΘΗ. ὄλωλα, τέκνον, οὐδέ μοι χάρις βίου.

ΙΠΠ. στένω σὲ μᾶλλον ἢ μὲ τῆς ἁμαρτίας.

ΘΗ. εἰ γὰρ γενοίμην, τέκνον, ἀντὶ σοῦ νεκρός.

ΙΠΠ. ᾧ δῶρα πατὴρ σοῦ Ποσειδῶν ὡς πικρά.

1412 ΘΗ. ὥς μή ποτ' ἐλθεῖν ὦφελ' ἐς τοῦμόν στόμα.

ΙΠΠ. τί δ'; ἔκτανές τ' ἄν μ', ὥς τότ' ἦσθ' ὠργισμένος.

ΘΗ. δόξης γὰρ ἡμῖν πρὸς θεῶν ἐσφαλμένοι.

ΙΠΠ. φεῦ.

εἴθ' ἦν ἀραῖον δαίμοσιν βροτῶν γένος.

1416 ΑΡΤ. ἔασον· οὐ γὰρ οὐδὲ γῆς ὑπὸ ζόφον

θεῆς ἄτιμοι Κύπριδος ἐκ προθυμίας

ὀργαὶ κατασκήψουσιν ἐς τὸ σὸν δέμας,

σῆς εὐσεβείας κάγαθῆς φρενὸς χάριν.

1420 ἐγὼ γὰρ αὐτῆς ἄλλον ἐξ ἐμῆς χερὸς

ὅς ἂν μάλιστα φίλτατος κυρῇ βροτῶν

τόξοις ἀφύκτοις τοῖσδε τιμωρήσομαι.

σοὶ δ', ᾧ ταλαίπωρ', ἀντὶ τῶνδε τῶν κακῶν

1424 τιμὰς μεγίστας ἐν πόλει Τροιζηνίᾳ

δῶσω· κόραι γὰρ ἄζυγες γάμων πάρας

κόμας κερουῦνταί σοι, δε' αἰῶνος μακροῦ

πένθη μέγιστα δακρύων καρπουμένῳ.

1428 αἰεὶ δὲ μουσοποιὸς ἐς σὲ παρθένων

- 1429 ἔσται μέριμνα, κούκ ἀνώνυμος πεσών
 ἔρως ὁ Φαίδρας ἐς σέ σιγηθήσεται.
 σὺ δ', ὦ γεραιοῦ τέκνον Αἰγέως, λάβε
- 1432 σὸν παῖδ' ἐν ἀγκάλαισι καὶ προσέλκυσαι·
 ἄκων γὰρ ὤλεσάς νιν' ἀνθρώποισι δὲ
 θεῶν διδύκτων εἰκὸς ἐξαμαρτάνειν.
 καὶ σοὶ παραινῶ πατέρα μὴ στυγεῖν σέθεν,
- 1436 Ἴππόλυτ'· ἔχεις γὰρ μοῖραν ἢ διεφθάρης.
 καὶ χαῖρ'· ἐμοὶ γὰρ οὐ θέμις φθιτοὺς ὄραν,
 οὐδ' ὄμμα χροαίνειν θανασίμοισιν ἐκπνοαῖς·
 ὁρῶ δέ σ' ἤδη τοῦδε πλησίον κακοῦ.
- 1440 ΙΠΠ. χαίρουσα καὶ σὺ στεῖχε, παρθέν' ὀλβία·
 μακρὰν δὲ λείποις ῥαδίως ὁμιλίαν.
 λύω δὲ νέικος πατρὶ χορηζούσης σέθεν·
 καὶ γὰρ πάροιθε σοῖς ἐπειθόμην λόγοις.
- 1444 αἰαῖ' κατ' ὅσων κιγχάνει μ' ἤδη σκότος.
 λαβοῦ, πάτερ, μου, καὶ κατόρθωσον δέμας.
 ΘΗ. ὦμοι, τέκνον, τί δρᾷς με τὸν δυσδαί-
 μονα;
- ΙΠΠ. ὦλωλα, καὶ δὴ νερτέρων ὁρῶ πύλας.
- 1448 ΘΗ. ἦ τί μ' ἐμὴν ἀναγνον ἐκλιπὼν φρένα;
 ΙΠΠ. οὐδ' ἤτ', ἐπεὶ σε τοῦδ' ἐλευθερῶ φύνον.
 ΘΗ. τί φῆς; ἀφίης αἱματός μ' ἐλεύθερον;
 ΙΠΠ. τὴν τοξόδαμνον Ἀρτεμιν μαρτίρομαι.
- 1452 ΘΗ. ὦ φίλταθ', ὡς γενναῖος ἐκφαίνει πατρί.
 ΙΠΠ. ὦ χαῖρε καὶ σύ, χαῖρε πολλά μοι, πάτερ.
 ΘΗ. ὦμοι φρενὸς σῆς εὐσεβοῦς τε καγαθῆς.
 ΙΠΠ. τοιῶνδε παίδων γνησίων εὐχου τυχεῖν.
- 1456 ΘΗ. μὴ νυν προδῶς με, τέκνον, ἀλλὰ καρ-
 τέρει.
 ΙΠΠ. κεκαρτέρηται τᾶμ'. ὦλωλα γάρ, πάτερ·
 κρύψον δέ μου πρόσωπον ὡς τάχος πέπλοις.
 ΘΗ. ὦ κλείν' Ἀθηνῶν Παλλάδος θ' ὀρίσματα,
 1460 οἷον στερήσεσθ' ἀνδρός. ὦ τλήμων ἐγώ.
 ὡς πολλά, Κύπρι, σῶν κακῶν μεμνήσομαι.
 ΧΟΡ. κοινὸν τούδ' ἄχος πᾶσι πολίταις
 ἦλθεν ἀέλπτως.
- 1464 πολλῶν δακρύων ἔσται πίτυλος·
 τῶν γὰρ μεγάλων ἀξιοπύθεις
 φῆμαι μᾶλλον κατέχουσιν.

NOTES.

Ἀλλή μὲν. The opposing sentence, which the particle *μὲν* had us to expect, is not contained in the words *ὅσοι τε πόλιν του τ' Ἀτλαντικῶν κτλ.*, but in those which follow from v. 10. however, on account of the intervening sentences, are not to the preceding by the particle *δέ*, but coupled to them in manner as is rendered necessary by what immediately preceeds. A similar construction occurs in Soph. Trach. 6. 1. [Hartung reads, as Monk wished to do, *ὅσοι δέ*.]

ποντος [i. e. the *Pontus Euxinus*: if the Mediterranean were *ἴσοι πόντου εἰσω ναίουσι* would denote only the islands, and all other countries. The passage which Monk cites (v. 1053, so far from overthrowing the interpretation I have given, establishes it. It is well known that the river Phasis, Corchus, sea on whose shores it stood, were considered the limits of Id on that side. *Htg*]

Ἀμαζόνος τόκος. Theseus accompanied Hercules on his journey to fetch the girdle of Hippolytê, queen of the Amazons, as the gift of Arès. Theseus, after the victory, received, as one of the captives, either Hippolytê herself, or Antiopê; and the father of Hippolytus by her.]

ἄγνός Πιτθέως παιδείματα Schol. ἀγινδι Πιτθία, as he says Medea (v. 684), παῖς, ὡς λεγούσι, Πελοπας εὐσεβέστατος. This was brought up by Pittheus, the father of Æthra, mother of Theseus; and Pittheus was a wise man, a soothsayer, and counselor to the gods. In this place the epithet *ἄγνός* is perhaps especially chosen, and applied to Pittheus as the educator of Hippolytus. *Παδείματα* is said of Hippolytus alone, as in Soph. Philoct. 1026, *παιδείματα* of one drinking-cup; *νυμφεῖα* of Antigone, Antig. 508; *πρὸς* Hec., *προσφάγματα* of one victim; Orest. 1051, *κείδρον* of one sepulchre; Androm. 1277, *συγκοιμήματα* of Troas. 254, *νυμφευτήρια* of Cassandra. *Monk*.

αὖτις γάμων As *γάμος*, especially in the plural, signifies not only nuptials and marriage, but also the bride herself and wedlock, is appropriately used here, as well as below, 1026, *ἄπτεσθαι*. These expressions are not more free than in v. 885, *εἰνῆς*

19. *ὀμιλίας*. Porson has corrected *ὀμιλίαν*, though Lascaris kept *ὀμιλία*. There is no need of this change. See Lobeck's note Soph. Aj. 277, and mine on Med. 76 — *προσπίπτειν* here signifies *aliquem incurrere, sese ad aliquem applicare*; nor does its being joined to an accusative without a preposition present any difficulty, the so, because, if we look at the sense of the whole passage, it bears on the signification of *getting, acquiring*.

23. *πάσαι προκόψασ'* (*having long ago prepared*). What is commonly called the *nominative absolute*; but it may be explained supposing the poet to have begun the sentence as if about to say *προκόψασα οὐ πόνου πολλοῦ δέομαι*, or something of the kind, then, at the end of the sentence, to have fallen into another construction. This is the origin of all *anacolutha*.

25. *σεμνῶν ἐς δψιν καὶ τέλη μυστηρίων* "That he might see venerable Eusebian mysteries; and, having seen them, might be perfected." *Valckenauer*. The *μεμνημένοι, novices*, were not admitted into the inner holy place to view the mystic rites, till after five years' training. After that time they became *ἐπόπται* and *τελείοι*.

27. *καρδίαν κατέσχετο ἔρωτι δαιμόνῳ*, *allowed her heart to be enthralled with a fierce love*. Mouk wrote from conjecture *κατειχετο*, and others have approved the reading, but wrongly; for the imperfect could not be tolerated here.

30. [*κατόψιον* (sc. *πίτραν*. *Il/g*) *γῆς τῆσδε* — *ὅθεν ἦν καὶ εἰς τὴν Τροιζῆνα*. Sch.]

32. *ἔρωσ' ἔρωτ' ἔκδημον*, i. e. *burning with love for an absent man*. These words do not so much designate the man whom Phædra loved as the reason why she founded a temple of Venus. The words that follow I would interpret; *but afterwards she gave out that (the temple of) the goddess had been founded in honour of Hippolytus*. Diod. x. 62, and Asclepiades in Schol. Od. xi. 320, relate that the temple of Venus dedicated by Phædra stood on the Acropolis.

35. Pallas was the son of Pandion, brother of Ægeus. He and his sons were slain by Theseus for stirring up sedition in Attica, aiming at regal power. Plut., Thes. p. 6. E, and Philochorus, in Schol. to Euripides, have related the story.

37. *ἐνιαυσίαν ἔκδημον αἰνίσσας φυγὴν*. Schol.: As it was the custom that those who had slain their countrymen or kinsfolk should expiate the pollution by a voluntary exile, he retired into banishment with his wife; for it was the custom for those who fled on account of bloodshed to remain out of their country for a year. On this custom of a year on account of involuntary homicide, see C. Fr. Hermann *Lehrbuch der griech. Alterth.* § 104, 11.

43. Following the best MSS., I have, with Brunck, written *καὶ μιον νεανίαν*. Other editors retain the common reading, *καὶ παλαιὰ πεφύκασα*. Both are good; but I have thought it right to follow the best authorities.

46. *ἐς τρίς*. His first wish was, to escape from Hades; his second, from the Labyrinth; his third, the destruction of Hippolytus.

48. I have retained *κακόν*, the reading of the best MSS., though the other reading (*καλόν*), found in some MSS., has much to recommend it. Matthiæ argues well on both readings. The words,

he, can mean nothing else but this: "I will not make either Phædra's advantage, or her destruction, of more account than my own revenge; and therefore I will not suffer myself to be hindered from taking vengeance on my enemies from any consideration of either result." Now Venus might be thwarted both by the destruction of Phædra, if she saw that her vengeance could not be satisfied except by her destruction—but this she wished to avert; and by the advantage and good fame of Phædra, taking care lest she should be deprived of her fair fame, if Phædra, through love of her stepson, should kill herself. According, therefore, as we read one or the other, the sense of this and the following verse is this: "Regard for the fair fame, or regard for the destruction of Phædra, shall not cause me to forego my vengeance on my enemies." Matthiæ has copiously illustrated the use of the infinitive with the article on this passage. Cf. his Gr. Gr. § 543. We find a nearly twin passage, Soph. Antig. 544: μή τοι τασιγνήρη, μ' ἀτιμάσῃς τὸ μὴ οὐ θανεῖν τε σὲν σοι τὸν θανόντα θ' ἔγκισαι. This usage is to be referred to that construction, which in Greek is of very wide extent, and is commonly called that of the Greek accusative.

58 sqq. The troop of attendants which accompanies Hippolytus home from hunting, and with him celebrates the praises of Diana, is not the proper and legitimate Chorus of the play, which consists of Træzenian women. But the poet introduces a secondary Chorus, if I may say so, consisting of those attendants with whom kings and nobles were wont to come upon the stage, and the number of whom is here, perhaps, increased by several characters. Add to this, that this troop was in the proscenium, while the Chorus had its place in the orchestra. But this is the only instance in Euripides of a song, before the coming on of the Chorus itself, recited by others discharging the office of a Chorus. The Scholiast says that a similar song was introduced in the Alexander.

67. εὐπατέρειαν αὐλάν, the noble hall of thy sire (or, the hall of thy noble sire). (cf. Ion 1073: ἃ τῶν εὐπατριδῶν γεγῶσ' οἴκων Those who wish to see illustrations of this use of compound adjectives (by which they are put instead of a genitive of the substantive factor of the compound, or of that substantive with an adjective, participle, or second substantive in the genitive), may consult Matth. § 446.

72. Hippolytus comes forward, bearing in his hand a crown, which he is going to place upon the statue of Diana, which is seen on the stage before the door (cf. 110); whence this tragedy has been named by grammarians Ἰππόλυτος Στεφανηφόρος.

75. The latest editors, on the authority of Monk, have changed into οὐτ' the οὐδ' which is read in all the MSS. Witzschel adopts this οὐδέ [but Dindorf, Hartung, &c., retain οὔτε].

77. The poet means, that from that meadow, sacred to Diana, it was lawful for the chaste alone, τοῖς σωφρονοῖσι, to gather flowers; and so Modesty herself, i. e. Αἰδώς, sc. σωφροσύνη, presides over that meadow, and trains in it the flowers for the chaste to gather. For the general notion of training, he has put the particular notion of watering, an operation by which the flowers are chiefly nurtured, ποταμιαὶς ἡπτεύει δρόσους. Matth. The commentators are greatly at a loss to

explain the verses which immediately follow. Porson corrected διδάκτον κτλ., which Monk has received, and highly approved, thinking Matthisie's reading very harsh, because it passes from plural ὅσοις to the singular εἴληχε, and then again to the plural τοῦτοις. But all difficulties vanish, if, as Hermann, Bacch. 314 pointed out, we take σωφρονεῖν for the nominative, and refer it to ὅσοις, *quibus oblitit*.

87. Musgrave rightly interprets: "*rex, nam dominus quidem; præter deus vocandus est;*" *prince*, for no one except the gods can be called *lord*. He who now converses with Hippolytus, is not that troop of attendants, but, as plainly appears from 106 to 113, advanced in years.

92. τοῦ δὲ καὶ μ' ἀνιστορεῖς πέρι; *die præterea*. Porson, *tell me, moreover, about what matter you question me* [better: *only tell me, do.* Gr. 1476. § 760, 2]. Καὶ is generally placed in this way after words of interrogation. Porson has collected many examples of this kind, Phoen. 1373. Cf. below, 1171. In the following line, τὸ σεμνόν means *arrogance and pride*; on the other hand, σιμνην δαίμονα means *venerandam deam*.

100. εὐλαβοῦ. The Furies were called σιμναι θεαὶ by the Greeks by way of euphemism; and to this, perhaps, the warning of Hippolytus has reference: "*take care that you speak nothing unadvisedly*" for it was unlawful to name the Furies. Musgr. [*σφαλῆνασθαι*, *trip, to offend.*]

104. *May you be happy in the entertainment of befitting sentiments* for I am grieved at seeing you so foolish as you are. Schol.

107. τιμαῖσιν—δαιμόνων χρῆσθαι, *we ought to reverence the gods* *with due honours*; to observe the honours due to the gods.

108. Enslley, quoting this line, pronounced that παρέρχου meant the same as εἰσέρχομαι; not rightly. It is easy to explain oneself what the difference is.

114. The words are to be joined thus: ἡμεῖς δὲ φρονοῦντες ἐν εὐχόμεσθα οὕτως, ὥς πρέπει δοῦλοις λέγειν κτλ., *but we, being prudent, will worship thee in such wise as it behoves slaves to address thee* in such words as are lawful and becoming in us men of low degree.

121. ὠκεανοῦ τις ὕδωρ στάλουσα πέτρα, *a rock near the sea* *telling water*, from which water drops or trickles.

126. All the MSS. read παρφόρεα φάρσα, which is repugnant to the metre. Hermann has changed the order of the words, and editors have followed him. Perhaps παρφυρόεντα φάρη ought to be written. At 133 also φάρσα is wrongly read in very many MSS. Here, however, one MS. has rightly φάρη.

136. κατ' ἀμβροσίου στόματος. Euripides seems to have used the preposition κατὰ, because he had in his mind such an expression as αἶτον κατὰ δέρας μὴ διέναι, or the like; but wishing to express the idea in a more elevated way, he wrote Δάματρος ἀκτᾶς ὁ ἀγνὸν ἴσχειν, on the same principle as below, 1003, he said λέγειν ἀγνὸν δέμας. Δήμητρος ἀκτῇ is mentioned by Homer, Il. xii. 25. ὅς θνητὸς τ' εἶη, καὶ ἰδοι Δημήτερος ἀκτῆν. Cf. Eurip. frag. inc. ed. Dindorf.

139. πάθα is the reading of G. Burgess, in his Pref. to Troad. p.

it is perhaps right. But the reading of the MSS., *πένθει*, may be wed. This is the form of the metre: — $\bar{\cup} \bar{\cup} | \bar{\cup} \bar{\cup} \bar{\cup} |$ $\bar{\cup} \bar{\cup}$; in which kind — $\bar{\cup}$ — and — $\bar{\cup} \bar{\cup}$ not unfrequently occur to each other.

41 sqq. *ἐνθεός*, i. e. *you are labouring under a disease sent by the gods*.—*ματρός*, sc. Rhea, who haunts the mountains.

45 sqq. The meaning is: You are pining away on account of your loves against the huntress Dictynna, inasmuch as you have offered her no sacrifices (instead of these are *ἄθυτοι πέλαοι*), *μη ἱερέυσα πέλαρους*, which for this very reason are *ἄθυτοι*. The mention of Dictynna is appropriate, since she was a goddess of the Cretans, which what follows has also reference.—*φοιτᾷ γὰρ κτλ.* The schol., Soph. Aj. 172, tries to explain the madness of Ajax in a similar manner.

51. The meaning is: Or is some other woman encharming thy hand by illicit intercourse apart from thy couch?—*λεχίων σῶν* depends on *κοιτὰ κρυπτᾷ*, as if it were *κρύφα σῶν λεχείων*, as in sch. Suppl. 296: *καὶ κρυπτὰ γ' ἵπρας ταῦτα παλλακισμάτων*.

61. *τῇ δυστρόπῃ γυναικῶν ἁρμονίᾳ*, with woman's perverse, wayward temperance.

62. *κακὰ δύστανος ἀμαχανία*. Sophocles also, Trach. 110, combines these two epithets: *κακὰν δύστανον ἐλπίζουσαν αἴσαν*.

66—70. G. Dindorf would arrange the two verses thus: *τὰν δ' ἔχον εὐρανίαν τοξῶν μεδέουσιν αὐτεὺν Ἄρτεμιν*: the other, *καὶ πολυζήλωτος αἰὲρ σὺν θεοῖσι φοιτᾷ*.

71. The choral song being ended, Phædra comes forth, conducted by her nurse, on whose shoulder she leans; and, by her pale and unholy countenance, sufficiently betrays the inward disease of her mind. The Chorus announces their coming to the spectators, as usually the case, when any fresh character appears upon the stage.

80 Phædra, on coming out, is doubtless followed by a body of female attendants, bearing a couch, which they make ready on the stage. When it is prepared, the nurse points it out to her mistress, saying, *ἔγω δὲ δομῶν ἤδη νοσερᾷς δέμνια κοιτάς*.

88. *χερσὶν τε πόνος*. There was no reason, why Porson should reject *χειρῶν*, which Monk pronounced a most certain emendation. The relative is here quite correct.

93. *δυσέρωτες* (*perdite amantes*), madly in love with.—*τοῦ δ'*, sc. *Ζην*.

96. *κοῦκ ἀπόδειξιν*. The negative with the substantive forms an idea. Witzschel, with Brunck, would read *γαῖαν* (as Par. A); Dind., Hartung, &c., *γαίαν*.

97. *μύθοις δ' ἄλλως φερόμεσθα*. The Scholiast incorrectly says, *ἀντὶ τοῦ γάρ*. For this new sentence is opposed to what goes before, *δι' ἀπειρασύναν ἄλλου βίοντος κοῦκ ἀπόδειξιν τῶν ὑπὸ γαίης*, combined with it, contains the causal sentence. The following lines are addressed by Phædra to her attendants.

108. Witzschel wishes to restore the reading of the MSS., *ἐγχεριμύμηναι*. On the authority of Ptolemy, who, accommodating the word to the speaker, has *ἐγχεριμύμενος*, and from Markland's con-

jecture, the latest editors have written ἐγγριμπτόμενα. But Plutarch's reading it is not very clear what he found in Euripides, and, in my judgement (says Witzschel), this apposition suits Phædra better than Phædra.

224. This reading is usually defended by Il. φ. 360: τί μοι καὶ ἀρωγῆς; but the position of the καὶ is very awkward. Witzschel says: "With Porson and Monk [and Hartung] I read μελέτη, justified by the two best MSS., Hav. and Par. A. The rest of the MSS. and old editions have μελέτης. Valckenaer read τί μοι σίμων καὶ σοὶ μελέτη; What hast thou to do with the practice of boxing? This was received by Brunck, and Hermann also has informed me that he thinks it right. I formerly conjectured τί κυρηγῆσαι σοὶ μελέτης; but I think that what I have now written is thus explained with the Scholiast: Why, my child, to thee, as these are field-sports an object of care?"

228. Αἶμνας, *Limna*, a place near the sea-shore, where the gymnasia were situated, is mentioned also below, 1132: τὸν ἀμφὶ τὸν ἑρῶνα, on which the Scholiast: *Limna*, a place in Træzen, where Artemis is called *Limnatis*. Monk.

231. Phædra speaks of the Venetian horses, which are known to have been very celebrated in the Grecian games. Hesychius: τῶν περὶ τὴν ἀδριατικὴν θάλασσαν ἵππων, that have carried off the crown (prize), from Venice, the Adriatic; for there they are excellent. Euripides, therefore guilty of an anachronism, in attributing these horses to the times of Theseus. Monk.

232. Just now you were eager to be off to the mountains, and your heart was set upon wild beasts and hunting; but now again you are to be racing with horses in the stadium, and to be borne aloft on horseback, as in the gymnastic sports.

249. μὴ γινώσκοντ', *without being sensible of one's miseries*.

253—59. With these verses compare a passage in Cic. De Officiis, lib. i. 45: "For some philosophers, who, I hear, are esteemed for their wisdom in Greece, in my opinion hold very extraordinary sentiments. There is nothing, however, but what they carry out to too great a pitch of refinement; particularly, that too great friendships are avoided, and that it should not be necessary for one person to be anxious for many; that every man has enough, and more than enough of his own affairs; that it is a bore to be too much implicated in the affairs of other people; that the most comfortable way is to hold the reins of friendship as loosely as possible, so that you may either tighten or slacken them when you please; for the chief point towards which we should happily be security, which it is impossible for the mind to enjoy if one must, as it were, travail for many."—φιλίας ἀνακίρνασθαι, *amicitias*. Porson adduces similar expressions to Med. 138. iv. 152. φιλίας συνεκρήθησαν. vii. 151: φιλίην συνεκράτησεν. Æsch. Choeph. 342: νεοκράτα φίλον κομισσεν.

260. ὑπεραλγῶ. In general it is *nimis doleo*; here, however, *de aliquâ re*. It is used in the same way in Alcest. 884: μὴ ψυχῇ τῇς ὑπεραλγῆν μέτριον ἄχος.

261. ἀτρεκέϊς ἐπιτηδεύσεις. *Vera studia* are those which are seriously bestowed upon any thing, and with the entire application.

the mind; and therefore accurate, elaborate. *Matthiæ*. Hence ἀρε-
τος is also *nimius*. Cf. 1114.

273. ἐς ταῦτόν ἤκεις, you have come back to the same point; i. e. know no more what is the origin of her malady, than what is the malady itself. *Matthiæ*.

275. τριταίαν γ'. Some have wished to expunge the particle, which is omitted in some MSS. It is easy to perceive the force which it has here. On the use of the adjective τριταίαν, cf. *Heo*. 32: τριταίον ἤδη φέγγος αἰωρούμενος.

284. εἰς πάντ' ἀφίγμαι. Some MSS. read εἰς πᾶν ἀφ., which L. Dindorf wishes to be received. Monk and *Matthiæ* say both are good, as these expressions are used promiscuously by the tragedians. Some little difference, however, there must be, on consideration of which we shall perceive that the common reading is best.

288. ἀγ', ὦ φίλη παῖ. Aldus and the old editors read ἀλλ', ὦ παῖ: but we shall see why this cannot have place here, if we look to what goes before as the reason of it, and compare 473, where ἀλλά is right.

294. Render: Here are women who can aid me in alleviating and curing your malady; a construction supported by *Hom.* II. ix. 684: εἰσὶ καὶ οἶδε τὰδ' εἰπέμεν. *x. x.* 140: δῶρα δ' ἐγὼν ὕδρ' πάντα παρασχύν.

300. The nurse, perceiving that her prayers have no influence on *Phædra*, exclaims, ὦ τάλαια ἐγώ.

303. ἐτέγγεθ'. Thus almost all MSS. Two have, for a various reading, ἐθελγεθ', which one MS. and the old editors retain. The common reading, besides being supported by good authority, is also more accommodated to the sense.

312. εὐθις. *posthac*.

314. παῖδας. *Acamas* and *Demophon*, the sons of *Theseus* and *Phædra*.

318. The meaning is: Do you mean from a calamity brought upon you by some enemy?

322. ἐξάγειν is here to urge, impel, as in *Alcest.* 356: οὐτ' ἀνερν' ἐξαιροίμι πρὸς Λιβυν λακτεῖν αὐλάην, in which meaning ἐπαίρειν is oftener used. *Monk*.

324. ἐν δὲ σοὶ λελείψομαι, through your fault I shall fail of my object—of turning you from your purpose. *Matthiæ*. [So *Hartung*: but if I do not succeed, it will be your fault.] L. Dindorf says: "The intention of the poet is far otherwise; inasmuch as οὐ δὴθ' ἐκοῦσα is not to be referred to *Phædra's* remoter expression, ἴα μ' ἀμαρτεῖν, so that it should be οὐ δὴθ' ἐκοῦσά σ' ἐάσω ἀμαρτεῖν, but to what follows, οὐ γὰρ ἐς σ' ἀμαρτάνω. To this she replies, οὐ δὴθ' ἐκοῦσά γε, sc. εἰς ἐμὲ ἀμαρτάνεις, ἐν δὲ σοὶ λελείψομαι, you do not designedly offend against me; but, if you perish, I too shall be undone. Cf. *Alcest.* 389 ὄρθου προσωπον, μὴ λιπὲς παῖδας σιθιν—οὐ δὴθ' ἐκοῦσά γ', ἀλλὰ χαιρετ', ὦ τέκνα." *Witzschel* opposes both: "I greatly fear that even this mode of defending the reading is more specious than true; and, when more accurately considered, will itself fall to the ground. For from *Phædra's* question, τί δρᾷς; βιάζει χειρὸς ἐξηρητημένη; and from the nurse's answer, καὶ σὼν γε γονάτων οὐ μεθή-

σομαί ποτε, it is evident that the nurse, whilst repenting, had seized the hand, and even the knees, of her mistress, &c. would not have done, nor thrown herself at Phædra's feet, nor wished to beg and entreat something of her. Now she could wish to entreat of her, but that she would not do, had signified anew that she would do, saying, *ἴα μ' ἁμαρτίῃς ἐς σ' ἁμαρτάνω*. The nurse's answer, therefore, does not repeat last words, *οὐ γὰρ ἐς σ' ἁμαρτάνω*, but must necessarily be to *οὐ δὴθ' ἐκούσά γ'*. Any one who thinks thus over, will find that the conjecture of Duport, Scæger, and others, is the probable: *οὐδέ σον λειψομαι, assuredly I will not willingly offend, nor will I leave go of thee.*"

329. Witzschel adopts Musgrave's emendation, *ὀλεῖς* (he says) have *ὀλεῖ*. Valckenæer thought that this should be to the nurse, and that Phædra's speech should commence *μέντοι πρᾶγμα κτλ*. But Monk and others have rightly written that, in analogues of this kind, the line is not wont to be. Musgrave rightly compares his own reading, *ὀλεῖς*, with *Hæc. xiv. 5: occidis sæpe rogando*. For Phædra, on the nurse's tuning her to declare the cause of her malady, replies, *ὀλεῖς* *kill me, wear me to death*, to signify that her entreaties were ingly disagreeable. So also Electra (831, Soph.), on the Chorus the words *ὦ παῖ, τί θακρύεις*; and *μηδὲν μέγ' αὖτις*, telling must not grieve to excess, replies, *ἀπολεῖς*. And Philo Neoptolemus, 1388: *ὀλεῖς με, γινώσκω σε, τοῖσδε τοῖς λόγοις* above, 311.

331. Lascaris, Aldus, and other old editors, *ἐκ τῶν γὰρ αἰσχρὰ μηχανομεθα*. Why this cannot be admitted here, the context and connexion of the colloquy will render evident.

333. *δεξιάν τ' ἐμὴν μέθεις*. Thus the MSS. Lasc. and *δεξιᾶς τ' ἐμῆς*. I have noted this diversity of reading for this that learners may take pains in explaining the meaning; the difference of both.

335. *σέβας χεῖρὸς τὸ σόν*, the religion, or sanctity, of thee. I think this is said, partly because the nurse supplantly Phædra, partly because she is her nurse.

336. A similar line is found Suppl. 110: *οἶδ' ἀλλὰ τῶν οὐκ ἐπιδέθεν, τέκνον*.

337. Schol.: She wishes enigmatically to hint her love; and probably, under this enigmatical form she asks allowance to give for her, as deriving the passion from her family, and not from her own fault. Phædra, in Ovid's *Heroides*, iv. 52, holds similar language: *Forsitan hunc generis fato redolamus amorem; Et Veneris gente tributa petat. Pasiphae mater, decepto subdita taurro, utero crumen onusque suo. Perfidae Aërides, ducentia fita secuta, non fugit tecta sororis opa. En ego nunc, ne forte parum Mædæ, In sociis leges ultima gentis eo.*

340. *τί πάσχεις*; commonly interpreted, what are you doing? rather, what ails you? what is the matter with you?

343. *ἐκείθεν*, so from love.

346. *ᾧ μ' ἐχρήν*. [Hæc, ᾧ με χρή.] Thus MSS. and edd.

Aristophanes, who, in *Equit.* 16, has introduced this line entire, Monk has edited *ἄ μ' ἐχρή*. Each is good in itself, and might be admitted here; but I prefer following the MSS. rather than Aristophanes, who might even have changed the line.

347. Shortly expressed for *τί τοῦτο, τὸ ἐρᾶν, ὃ λέγουσι ποιεῖν ἄνθρωποις*; *Matthiæ*. [In this way *any* thing may be explained! *eq.*] I think the construction may be explained, if we take the words *ἀνθρώπους ἐρᾶν* as in apposition to the accusative *ὃ*: *what, for me, is the meaning of what they say, sc. that men are in love?* *Arg.*: *ὃ λέγουσ' ἐν ἀνθρώποις ἐρᾶν*;

348. *τί λέξεις*; We must not suppose the future to be put for the present. Even here it retains its own proper force and meaning, which may be easily perceived from *Soph. Philoct.* 1233. *Eur. Med.* 11. *Hec.* 511. 712. 1124. *Ion* 1113.

362 seqq. The antistrophe of this chorus follows at a considerable interval, 668 seqq. So in the *Rhea.*, lines 820—832 answer 454—466; and in *Soph. Philoct.* 391—402 are followed by 507—518.

363. *πρὶν σὺν κατανύσσαι φρενῶν*. The meaning, I think, is this: *before I perish, before I do any thing against your will and inclination, or opposed to your will and inclination* [better: *before I come to thy state of mind*. *Oxf. Tr.*]. By these words the Chorus signifies that it is purely devoted to *Phædra*, and will not do any thing that is opposed to herself or her designs. On the construction of the verb *Hermann* says, *Soph. Elect.* 1443: "*ἀνύω*, both simple and compounded with *ἐξ* and *κατά*, is often construed by the tragedians with a genitive, meaning *to arrive at (descendire aliquo)*; sometimes with a preposition, as *ἀνύσαι ἐπὶ ἅκταν*, *Eur. Hippol.* 743." Here the negatives depend on *κατά*, which is in the verb, and signifies *to and against* by one. [This can hardly be.—*Fix* translates: *præquam tu venis perpetram facinus*. *Htg.* reads *πρὶν σὺν (from σῶς) καταλύσαι σὺν*. *Καταλύειν, solvere, laxare; to quit, part company with.*]

366. *πόννοι τρέφοντες βροτούς*, *toils which enfold and every where tend upon wretched mortals*. It is known that the tragedians use *ἐφ' αὐτῶν* of those things which every where and continually accompany man, so that his very life seems, as it were, involved in them. This use is most frequent in *Sophocles*.

368. *παναμέριος* seems to be used as in *Soph. Trach.* 660: *ὅθεν οἱ πανάμερις*, i. e. *ἐν τῇδε τῇ ἡμέρᾳ*: as in *Homer* *παννυχίος* is *per all night*, but *by night*. *Matthiæ*.

373. *Πελοπίας προνώπιον*. The district of *Troezen* is called the *stipule* of the *Peloponnese*, because it ran out into the sea opposite the coast of *Attica*, and was the first point of the peninsula arrived at by voyagers from *Asia*.

380. *οὐκ ἐκπονοῦμεν δ'* *οὐκ ἐκπονοῦμεν* *Par. E. Flor. 2. Lasc.*, putting the *δ'*, which is wanting also in *Havn Flor. 15*. Perhaps *Aristides* wrote: *ἄ χρήστ' ἐπιστάμεσθαι καὶ γινώσκαμεν, οὐκ ἐκπονοῦμεν*. The pronoun *ἄ* being changed into *τά*, some editors read *πονοῦμεν δ'*; others, *οὐκ ἐκπον*.

382. Note the use of the adjective *ἄλλος*, of which we have spoken ed 236.

Η πρόλ.

385 sqq. "If, however, the occasion of each kind of shame clear and manifest, two things would not be designated by the name."—**δύ' ἔχοντα**. We find this construction in Hom. Il. vii. where *πληγέντε κεραυνῷ* is said of Juno and Minerva; a most speech not difficult of explanation.

388. **διαφθείρειν** here signifies *to forget* (i. e. *to destroy* the recollection of it), as *διολλύναι* is also used. Soph. Œd. Tyr. 317: *γὰρ καλῶς ἐγὼ εἰδὼς διώλεσα*, *have lost it*; as we sometimes use the verb *to lose*, when we cannot remember a thing. On the other, *σώζειν* and *σώζεσθαι* are used for *memoriâ tenere*. Eur. Hel. καὶ τὰς τύχας μὲν τὰς κακάς, ἃς νῦν ἔχω, "Ἕλληνες ἐπελάττω τὰς δὲ μὴ κακάς ἰσωζον, ὥσπερ τὰς κακάς σώζουσί μου. As Phædra says: "Having known of these things beforehand, I am not likely that, under the influence of any spell, I should forget so as to take leave of my senses;" *lit.* so as to fall into a state reverse of sound sense.

402 sqq. In these two lines Phædra explains why death seems her the best course. "May it be my lot," says she, "neither to be unnoticed, when I have done well, nor, when I have done ill, to have many witnesses. Since, then, I have done wrong, and have not been able to conquer my passion, I wish to die, lest I should be ill spoken of by others."

404. **δυσκλεῖν**, sc. *οἶσαν*, as in Soph. Œd. Col. 806: *ἀνὴρ οὐδέν' οἷδ' ἐγὼ δίκαιον*, sc. *ὄντα*. *Matthæw*.

411 sqq. **δοκεῖν** is here used in a double sense (*placere* and *videri*). "If base practices find favour with the noble, to the lower of these same practices will assuredly seem honorable."

426 sqq. Grotius has correctly and elegantly rendered these as follows: *Unum sed arant esse par tunc bonum, Cum rectus a nil sibi conscit mali*.

428—430. These lines, in the explanation of which learned men have been greatly at a loss, I would interpret thus: "But time, opportunity offers, brings bad men to light, holding a looking before them, as before a maiden." Or: "As her attendant before a maiden, so time before bad men holds up a mirror, in which they may behold their evil deeds reflected." Phædra means such as she describes above, 414—419, who, after committing the most graceful crimes, exhibit a brazen face, and are not affected by the conscience of their evil deeds. To these men, therefore, she says that, sooner or later, time holds up the mirror and reflection of their crimes.—On the aor. **ἐξέφ.**, cf. Gr 753 (604, α), § 402, 1.

432. **καμίζεται**, *brings with it* (assert); al. **καρπίζεται**¹.

¹ W. says: "**καρπίζεται**, as being read in the most and best MSS., I have not hesitated to admit here, though hitherto suggested by all editors, who, from Lasc., Aldus, and two MSS., have **κομίζεται**, found also in Chr. Pat. 547. **Καρπίζεσθαι** they come on the authority of Valckenauer alone, who, as **καρπονοθεῖν** is generally read among the tragedians, says that the other is not admitted. How weak this argument is, it is needless to point out. But it is not even true, as Valckenauer contends; for in Æsch. Sept. 8

φορητόν. Dind. Htg. al. φορητός².

δν δ' ἄν, *quemcumque vero*. Dind. Htg. W. δν δ' αὐ³.

Κέφαλον, *Cephalus*, son of Herse and Hermes, whom Aurora (in Hom. *Ἥως*) fell in love with, and carried off. By him she (Ithönus, the father of Phaethon. *Apoll.* iii. 14. 3.

θεούς. Markland here wanted *θεοί*; but, looking at the construction of the sentences, and considering with what intent the nurse (as example of the gods, we shall easily perceive that the nurse is an unhappy one, though approved by Monk. With the passage compare the argument of Theseus in *Here. Fur.* 1311

στέργουσι *ξυμφορῇ νικώμενοι*, *they acquiesce, and are content, conquered by their calamity (love)*. The dative *ξυμφορῇ* belongs to the finite verb and to the participle: *στέργειν*, however, is seldom joined to a dative by the Greeks.

οὐ δ' οὐκ ἀνέξει; *sc. νικωμένη*. Cf. *supra*, 354.

The meaning is this: Nor assuredly ought mortals to have such pains to direct their lives according to the rules of virtue, that they have not put together accurately even the roof covers their houses. The course of the argument seems to be (carpenters cannot even put a roof accurately together, though we have a plan and a rule to guide them, how much less can men direct their lives by the rule of virtue? However, I do not doubt Makenaer's emendation is correct, *ἢ κατηρεφέας δόμοι*. Porc-deed, has tried to defend the genitive by a passage of Archimedes in *Plut. Mor.* p. 604. C, where it is written of the isle of Rhodes: *ἥδε δ', ὥς ὄνον ράχις, ἔστηκεν ὕλης ἀγρίας ἐπιστεφής*. This example is not to the purpose, because *ἐπιστεφής ὕλης* is not covered with woods, but full of woods, and is used in the

1833, we have *Ἀρης ἀρουρα θάνατον ἐκαρπίζεται*, which no one (days, with Porson, will pronounce spurious. Moreover, Lartius himself uses this verb, *Bacch.* 404: *Πάφον θ' ἄν θ' ἐκατόστον βάρου ποταμοῦ ῥοαὶ καρπίζουσιν ἄνομμοι*, where it means *ὅν ποιοῦσι*. Add to these Pollux, who, vii. p. 794, writes: *τὸ ἰσθαὶ καὶ καρπίσασθαι θουκυδίδης λέγει*. From this testimony it fully appears that the Attics did not reject this word."

Porc-deed reads *φορητός*, saying: "So the MSS. and all editors before Makenaer, who, from Stobæus, wrote *φορητόν*, which later editors adopted. Though Stobæus's reading is more refined, I have nevertheless followed the MSS., with which also the Scholast to *996* concurs. Stobæus's authority is to be used very cautiously. See note, *Med.* 13."

Porc-deed says: "My conjecture, *δν δ' αὐ περισσὸν κτλ.*, is confirmed by the MSS., and amongst them by Havn. With Augustus Matthei, therefore, I have received it, because I think that here *αὐ* will be more readily changed into *ἄν*, than *ἄν* into *αὐ*, by the scribe. The passage itself is one of those in which *ἄν* may either be added, or left out, just as you understand the sentence. (cf. *ibid.* 1275. *Med.* 516. Hermann, on the particle *ἄν*, bk. ii. c. 10. iv. 113, has defined the difference of both constructions"

same way as Homer uses *κητήρας ἐπιστεφίας οἶνοιο*. Nor is the passage in Athen. bk. i. p. 12. A more *a γροφῆς* παρ' ὅλην δὲ τὴν συνοίσαν παρέκειντο αἱ τραπιζαὶ πλήρεις, ὡς παρὰ πολλοῖς τῶν βαρβάρων ἔτι καὶ νῦν ἔθος ἐστὶ—κατηρεφῆς παντοίων ἀγαθῶν, κατα' Ἀνακρίοντα. Here, too, tables are meant laden with all kinds of good things. Where *κατηρεφῆς* is used in the sense of *lectum d' opertum*, it necessarily requires a dative.

471 ἔχεις. So the MSS. The old ed. ἔχοις, now corrected by Musgrave. Matthiæ well defends the indicative. "When a conditional proposition," says he, "contains subject-matter which is assumed as true, the indicative is employed, even though the optative follows in the apodosis, as being of a matter which may be probably conjectured as like *v* to result from it." Cf. 480 sqq.

484. δυσχερέστερος, *more distressing, less welcome*. Though the more and better MSS. read δυστυχέστερος λόγων, the common reading is by no means to be changed; for it is far better suited to the sense.

491 sqq. τάνδρός, Hippolytus. Matthiæ rightly renders what follows: *I must discover as quickly as possible—whether Hippolytus returns Phædra's love, or not—by openly, and without circumlocution, declaring the truth to Hippolytus*. On the accusative ἐξιπάρτας depending on διστεον, see Gr. 775 (621), § 613, 5. On pl. masc., Gr. 650 (527).

493. For if you were not involved in such danger of your life, but were in your sound senses, so as to be able to consult your own interests, I would never, &c. Brunck.

498. οὐχὶ συγκλήσεις στόμα, καὶ μὴ μεθήσεις; The particles *οὐ* and *μή* are often found together in interrogatives, in such a way that *οὐ*, a *del* to the second person future, *orders* something to be done, while (*οὐ* . . .) *μή* *forbids* something to be done. So in H. l. 437: οὐκ ἀπαλλαξίει δόμων καὶ μὴ πρὸς αἰλαιοῖσιν ἑστηκώς πύλαις οὐλοῦντα παριξίει δισπόται; Gr. 756, 757 (637-639), § 593.

504 sqq. The nurse seems to me to mean this: "Since this is your opinion, you ought not to have done wrong, and been entangled in love; since, however, you have done wrong, follow my advice; for this is a lesser gratification."—δεύτερα χάρις is not, as usually rendered, *secunda utilitas, the second best course to pursue* [this is the best explanation. So Htg.]; but *gratia quæ fac ius datur*.

513 sqq. "It is necessary," she says, "in the love-charm, to take something from Hippolytus, either some memento of his words, or some shred from his garments; and, combining Phædra's words with his words, to sing the incantation, and during the incantation to fasten the shred of *his* garment to a shred of Phædra's." Schol. E. *hinc* quote what, under like circumstances, Theocritus's Pharmaceutria does, Il. l. 2 53: τοῖτ' ἀπὸ τῆς χλαῖνας τὸ κράσπεδον ὦλεσε Διόφης, ὃ γὰρ τὴν τιλλοῖσα κατ' ἀγροῦ ἐν πυρὶ βάλλω. Compare, too, Virg. Ecl. 8, 91: *Hæc olim exuvias mihi perfidus ille reliquit Phædram cara sui*. M. u. k.—ξυνάψαι τ' ἐκ δυοῖν μίαν χάριν understand thus: and, by uniting them, make one *de* re of two.

525. δ κατ' ὁμάτων στάζεις πόθον. The old MSS. have ὃ instead of ὅς, which injures the metre. No other example, however, besides this exists to prove that the Homeric ὃ for ὅς was used by the tr

poets. [Htg. reads *σύ*] Matthiæ has rightly explained the sentence: "Thou, who from the eyes (*τῶν ἐρωμένων*, of the beloved, adds the Schol.) instillest desire into the breast of lovers."

530 seq. *πυρὸς βέλος* (vis flammæ), the violence of fire.—*ἄστρον βέλος* is to be understood of the levin-brand, or thunder-bolt.

531. *ὑπέρτερον—οἶον*. Ordinary language would require *οὔτε γὰρ πυρὸς οἶον ἄστρον ὑπέρτερον βέλος ἐστὶ τοῦ τῆς Ἀφροδίτης (βέλους)*, δ' Ἐρως ἦσι: but as both *ὑπέρ. βέλος ἐστὶν ἐκείνου*, ὅ, and *τοιούτων βέλους ἐστὶν, οἶον*, are both of them correct constructions, the poet combined the two. *Matthiæ*. L. Dindorf has cited a very similar passage from Theocrit. 9. 35: *οὔτε γὰρ ἔκτος οἷτ' ἐπὶ ἐξαπίνης ὅσσην ἐμὴν Μῶσαι φίλαι*.

534. *ὁ Διὸς παῖς*. Though Cupid is not mentioned in the extant books of the Greeks, who would venture to affirm that he was not mentioned, in those that are lost, as the son of Jove? Greek authorities were certainly followed by Virgil, *Cir.* 134. Lactantius, *Inst. l.* 17. Apul. *Met.* 6; passages cited by Musgrave. *Matthiæ*.

542. *οὐ σεβίζομεν*, we do not worship: we do not assuredly deem Love worthy of public worship. Charrnus, in the time of Pisistratus, is said to have been the first to erect an altar to Love, in the Academia. *Valckenauer*. Mentioned by Athenæus, 13, p. 609. D. He also alludes to the same thing, 13. 561. D, which I will transcribe: "So far are the Athenians from imagining that Love is above being associated (with other deities!), that, whereas it is well known that the Academia is consecrated to Athene, they have there erected an altar to Love, and sacrifice to him conjointly." *Monk*.

545. *τὴν μὲν Οἰχίλιαν πῶλον*, Iolè, love for whom desolated Œchalia. Some say that Hercules, being dishonoured by Eurytus and his brothers, who would not give him the damsel, laid waste Œchalia. *ἐν* is omitted, which need not be illustrated by other examples.

546. *πῶλον, ἄλγυα λέκτρων*. The Schol. explains by *παρθένον, ἄπειρον γόμων*. *Πῶλος* is used by the Greeks sometimes for a youth, sometimes for a maiden. In *Ihes.* 261, *ἐπὶ πῶλον*, sc. Helenam. In *Androm.* 621, Peleus, alluding to Hermione, daughter of Helen, says *μήτε δωρῶσιν λαβέειν κακῆς γυναικὸς πῶλον*. Eubulus, *Athen.* 13. 568. E: *πῶλους Κόπριδος*. Anacreon, Ode 60. 1: *πωλεθρῆκή* *Monk*.

549. *ζεύξας' ἀπ' εἰρεσίας*. So Matthiæ has rightly corrected. He explains it: *having torn (her) from her home by ship (rowing)*. The MSS., *ζεύξας' ἀπειρεσιαν*. But the Schol., without hesitation, reads *ζεύξας' ἀπο*, interpreting it: *ἀποζεύξασα καὶ ἀποχωρίσασα τῶν οἰκῶν*. Matthiæ cites *Iph. Aul.* 764: *ὅταν—εἰρεσία πελάγῃ Σιμωνιτίαις ὀγετιῖς*. [Œchalia being on the *Peneius*, not on the sea, Htg. understands *εἰρεσία* of violent running.]

550. *τίν'* [*Musgr.*] *Ἄϊδος ὥστε βᾶκχαν*. I do not interpret *Fury* [Htg. does]; but those are called *βᾶκχαι* who are excited by any violent emotion of the mind—anger, grief, fear—so that they are not masters of themselves, and whose fury brings destruction to others. They are called *ἄδου βᾶκχαι*, as in *Ilec.* 1054. *Herc. Fur.* 1091, Hercules, having slain his children, is called *Ἄϊδος βᾶκχος*. I join

δρομάδα with βάκχαν, as, Suppl. 1002, are joined προσέβαν δρομάς ἐξ ἐμῶν οἰκῶν ἐκβαλνυσσάμενα. Iolē was the cause of the destruction to Hercules and Dejanira. *Matthiæ*.

566. ἐν δόμοισι σοῖς. Emsley would have read ἐν δόμοισι σοί, which G. Dindorf has lately recommended. But the reading of the MSS. is sound. *What all is there in the house, near which you are standing?*

567. ἐκμάθω. The Greeks sometimes use the first person singular of the subjunctive in the same way as the plural; so that the subjunctive is deliberative, and has a certain force of exhorting. Cf. Herack. 588 sqq. Med. 1275, and our note. There is, therefore, no need of ὡς μάθω, as is found in some MSS. The Chorus says the following verse, προῖμιον κακὸν τόδε, with reference to what Phædra had said above, ἐξαιργάσμεθα. Gr. 804 (643).

571 sqq. The dochmiac verses of the Chorus, which now follow, interposed between the two trimeters of Phædra, may conveniently be adapted to some antistrophic response; and such a response Seidler, *De Versibus Dochmiacis*, p. 327, and Hermann, in his *Elementary Doctrines of Metre*, p. 249, have endeavoured to restore. Seidler thus, making Phædra's exclamations, with the trimeter, contain the pro-ode; then the dochmiacs of the Chorus, as far as 580, with the interposed trimeters of Phædra, the strophe, the antistrophe to which is in 585—93, he made Phædra's lines, 582—83, the mesode, and 494—97 the epode, assigning the whole to Phædra. Hermann follows another plan, making the dochmiac strophes succeed in this order, α β β α, and each to be recited by two women, of whom the first has two verses in the first and fourth strophe, the second three verses; in the second and third strophe, the first three, the second two verses. I have distributed the verses of the Chorus, with other editors, into four systems of dochmiacs. [Our arrangement is Dindorf's.]

577. The Chorus, being ordered to listen what a noise is going on indoors, replies to Phædra: "Thou standest nearer to the door. The sound which issues from the house is *thy* care." The Chorus was not on the stage, but in the orchestra. Polux, 4. 123: σκηνη μὲν ἰποκριτῶν ἰδίον, ἡ δὲ ὀρχήστρα τοῦ Χοροῦ, *the stage belongs to the actors, the orchestra to the Chorus*. The orchestra was much lower than the stage. Id. ib. 127: εἰσελθόντες δὲ κατὰ τὴν ὀρχήστραν ἐπὶ τὴν σκηνὴν διὰ κλιμακῶν ἀναβαίνουσι, *entering by the orchestra, they ascend to the stage by ladders (stairs)*. Whence it follows also that the station of the Chorus was in front of the stage; otherwise it could not have been seen by the spectators. Hence we understand why the Chorus says to Phædra, σὺ παρὰ κλῦθρα, *tu ad portam es*.

585. λαχάν must by synizesis be contracted into two syllables.

586. ὅπα. Witzschel, with Seidler and Aug. Matthiæ, reads (from Iase. and two Codices) ὅπα, = ὅπως: ἔστιν or ἔχει is omitted. Render: *I hear a noise, indeed; yet I cannot clearly say how it is, or of what kind it is*. What follows understand thus: "To thee, in that thou standest nearer, the voice comes through the door; so that thou canst hear more distinctly." [Htg. reads, οἶα . . . βοά.]

589. κακὸν προμνήστριον, *malorum concubatricem*.

592. The MSS. and old edd. wrongly read τὰ κρυπτά γὰρ πείθῃ. What, with others, I have read, is from Seidler's emendation, *On Dochmiac Verses*, p. 13. Between the Chorus' words, δὶδ' ὁ ἄλλυσαι πρόδοτος ἐκ φίλων, Phædra interposes her own exclamations, αἰαῖ, ἔ, ἔ.

597. φίλως, καλῶς δ' οὐ. Monk aptly cites Orest. 100: ὁρθῶς ἐλεξας, οὐ φίλως δὲ μοι λεγεις. Cf. above, 268 sqq. Hermann on Hec. 23.

605. In these expressions of obtestation, the verb on which the accusative depends is frequently omitted. Understand ἱκετεύω, λίσσομαι, ἄντομαι, ἱκνοῦμαι, or some like verb. Monk has collected examples on this passage, and Brunck on Med. 326. Latin writers do the same.

612. For this sentiment, plainly unworthy of the character of Hippolytus, and presently repudiated by himself, Euripides has been often severely handled by Aristophanes. See Ran. 102. 1471. Thesm. 275. Moreover, an action was brought against him by Hygieionon for impiety, as an instigator to wrong. See Aristot. Rhet. iii. 15: "Just as Euripides replied to Hygieionon, in the plea of Antidosis, when he accused him of impiety, and encouraging perjury, because he had put this sentiment into the mouth of one of his characters: ἡ γλῶσσ' ὁμωμοχ', ἡ δὲ φρενὶν ἀνώμοτος. For he said that he acted unfairly in bringing before the courts of law questions that belong'd properly to the Theatre of Dionysus, where he had already given an account (of his sentiments), or would yet give an account, if he wished to bring an accusation against him." Cicero, however, De Offic. iii. 29, defends, and to a certain degree applauds, the sentiment: "What has been sworn in such a way that the mind conceived it ought to be done, must be duly observed. It is no perjury, if you do not perform what you have sworn otherwise; for to swear what is false, is not perjury. But, according to our customs, it is perjury not to perform what you have sworn in accordance with the sentiments of your own mind, as those sentiments are expressed in words; for Euripides has cleverly said, 'Juravit lingua, mentem injuratum gero.'" Monk.

615. ἁμαρτεῖν εἰκὸς ἀνθρώπους, it is natural for men to err. Diana, below, 1433, puts forth this sentiment more plainly: ἀνθρώποισι δὲ βεῶν εἰδοιτων εἰκὸς ἑξαμαρτάνειν.

618. Cf. Mel. 573: χρὴν ἄρ' ἄλλοθεν ποθεν παῖδας, θῆλυ δ' οὐκ εἶναι γένος· χοῦτος ἂν οὐκ ἦν οὐδὲν ἀνθρώποις κακόν.

625. ἄξεσθαι κακόν. Hippolytus, giving way to his indignation, has changed what he ought properly to have said, ἄξεσθαι γυναῖκα, or something of the kind, and substituted κακόν for γυναῖκα⁴.

* 626. Witz. reads ἐκτεινομεν. "I have written this from Cod. Havn. Other MSS. and editors, against metre and sense, ἐκτινομεν, which editors and interpreters have tried to amend with various conjectures not worth mentioning. The poet means this: 'But now, when first we wish to bring a wife, or a mischief, into our home, we extend, and are anxious to increase, the resources (wealth) of our house.' He then points out, how this wealth is diminished and exhausted by the various and manifold expenses of the wife. See 630

627. *τούτῃ* belongs to what follows. Gr. 1012 (793, n. 8), 656, 6. *extr.*

630. *κακόν*. Witzschel (and so Htg.) reads *φυτόν*, from Codd. Par. and Schol.; and this (says W.) is not inappropriate, if we look to the words *ὁ σπείρας τε καὶ θρέψας πατήρ*. The common read *ακόν*, might easily have been written from the eye of the copyist wandering to the line before.

635. *γαμβροῖσι*. *Γαμβρός* was properly the relation of the husband, *πενθερός* of the wife; but they are often confounded by the poets. It is plain that the wife's relations are here designated by *γαμβροῖσι*. Eustathius, 435. 19, has cited this very passage as an example of changed signification. *ἡ δὲ τραγωδία ἐν τῷ κηδεύσας καλοῖς γαμβροῖς τοὺς πενθεροὺς δηλοῖ*.

637. *πιέζει*, *comprimi*. Used nearly in the same sense as Livy used it, ix. 38. 14: *Insaniam dolorem ingenti comprimere animum*. Valch.

638. *τὸ μηδέν*, sc. *οὔσα* (*res nihili, nullius preterit*), *a mere nothing*. Cyclop. 354: *Ζεῦ ξένι, ὅρα τὰδ'· εἰ γὰρ αὐτὰ μὴ βλέπεις, ἄλλως νομίζει. Ζεῦ, τὸ μηδέν, ὦν θεός*. Troad. 416: *οὐδέν τι κρείσσω τῶν τὸ μηδέν ἦν ἄρα*.

644. *μωρίαν*, *impudicitiam, illudinem*. So below, 966, *τὸ μῶρον*.

654. *πῶς ἂν οὖν εἶην κακός*; We can dispense with the conjecture of Scalger and Voss, *πῶς ἂν οὖν εἶην*. Grotius rightly interprets the reading of the MSS.: "How, then, could I become depraved; I, who think myself impure even from hearing (because I even hear) such things?"

657. *ῥέθην*, Pierson very probably, p. 63. The MSS. *εἰρέθην*. The Scholiast confirms the correction, who interprets it *ἐληφθη*. *αἰρεῖσθαι* is used in this sense, Helen. 1621: *ὧ γυναικείαις τέχναισιν αἰρεθεὶς ἐγὼ τάλας*, *ensnared by woman's arts*. ὅρκοις ῥέθην ἄφρακτος are to be joined, so that the adjective may denote the notion of the verb more plainly, as is often the case. *Matthias*.

661. *σὺν πατρός μολὸν ποδί* (*quando cum patre reverso rediero*), *when I come back with my father, on his return*. Monk has aptly cited Orest. 1217: *παθένου δέχου πόδα*, *expecta virginis reditum*. Cf. Here. Fur. 336. Hec. 977. Soph. Antig. 336.

669 sqq. The choral song, or rather antistrophe, of that which we read above, 362 sqq., in the MSS. and edd. vet. is so assigned to the Chorus and Phædra, that the Chorus has the four first verses, and Phædra begins at *ἐτόχομεν δίκας*. [So Dindorf, whose text we have adopted³.]

—633. *Ἐστίναι*, used in this signification, will be sufficiently defended by Suppl. 1109: *μισῶ δ' ὅσοι χροῖουσιν ἐκτείνειν βίον*.

³ One Cod., Par. A, assigns the whole song to Phædra; and this Witzschel (with Htg.) follows, as being (says W.) more accurate in these respects than the other MSS.; "for, first, even the fair and equal responsion of the characters, which it is likely to believe was carefully preserved even in this kind of antistrophe, ought to render the common arrangement suspected; and next, the sentiments of the song itself show very forcibly that the song is appropriate to Phædra alone. For when the woman, most unhappy

677. Join the words thus: τὸ γὰρ παρ' ἡμῖν πάθος παρὸν ἔρχεται δυσεκπίπτον βίον. The meaning is this: "The calamity under which we are now labouring, issues (only) with the unhappy termination of our life." ἔρχεται here = the Latin *prodire, exire, evadere*; and the German *ablaufen, hinauslaufen*. On the construction *δυσεκπίπτον*, see Matth. Gr. Gr. § 446, where you will find many other examples. Some interpreters join the genitive with πάθος, as the Schol. has done. But the other explanation, besides being the more select and more poetical, is recommended by the collocation of the words. [Hitz. *δυσεκπ. βίω*, is difficult to be passed through with life.]

680. φεῦ φεῦ. The Chorus says this on the nurse coming out in downcast mood.

689. *Μονα* has received Pierson's conjecture, νῦν τεθηγμένος, praised by Valckenner. Brunck had done the same, but in a note defends the reading of the Codices. He says, "Several other verba occur, compounded with σύν, in which it does not exert its usual force, or confer any thing else, except intensity of signification. The Greeks, moreover, as they use a simple verb for a compound, so they often use a compound for a simple, only for the sake of ornament and variety of style." If any change be made on account of the verb, which is not found elsewhere, I would write ὀργῇ σὺ τεθηγμένος φραγας. Cf. *infra*, 565. *νιν* certainly is feeble here.

691. This verse is omitted in Par A, and all the editors have reckoned it spurious, though the rest of the Codices unanimously exhibit it. But you will hardly find any reason, why interpolators should have added such a line as this in this place; and, in the next place, you will do away with all difficulty by rightly interpreting the verse: *He will relate your errors to his own father, and will relate them to the aged Pittheus as a calamity that has befallen him.* Phædra speaks in accordance with the mind of her stepson, which might justify her in calling *συμφοράς* that attempt of her nurse to seduce Hippolytus into adultery.

701. According to the issue of events we acquire the reputation of providence. κτᾶσθαι use I in the same way as in *Med.* 218: *ἐπισκλειαν*

in this, that she knows her love for Hippolytus to have been betrayed, perceives that she is precluded from her only mode of honorably freeing herself from her misery by sudden death, in despair she exclaims: *τάλαντις ὧ κακοτυχεῖς γυναικῶν πότμοι, τίνας νῦν τέχνας ἔχομεν ἢ λόγους σφαλεῖσαι καθαμμά λύνει λόγον;* From Hermann's emendation, with other editors I have written *τίνας νῦν τέχνας*. Ald. and other edd., *τίνα νῦν ἢ τέχναν*; but *ἢ* is omitted in the three best Codices. Phædra says, *What artifice or method have we now, by which we may unloose the bond of rumour?* For as she fears lest her stepson should divulge the secret communicated to him by the nurse, and disseminate evil reports of her, she tells them that she is trammelled (entangled), as it were, by (in) a bond difficult to be loosed. On the future infinitive [he reads *λύσειν*] depending on *veros* which involve a signification of any expected event, see Lobbeck ad *Phryn.* pp. 717—747 sq. 1. Cf. *Soph. Phædr.* 596."

ἐκτίσαντο καὶ ῥαθυμίαν. Iph. Taur. 677: καὶ δειλίαν γὰρ καὶ κακὴν κεκτῆσθαι.

702. [ὦ γάρ; These particles ask for information about what seems to be implied by what is said. Elmeley says, "often with some irony;" but this lies in the words used, not in the particles (*h'otē*). *What' is this, then, just and satisfactory to me, that after inflicting on me such a wound, you should then confess it?* The confession is the cool εἶπον οὐχ ἀβουλόμην. Witzschel (with Htz.) reads ἦ καὶ. Monk gives a different meaning to συγχωρεῖν λόγους, *after having injured me, then to meet me in argument.*]

710 sq. During these words, in which Phædra begs silence of the Chorus, the nurse quits the stage sorrowful and downcast.

715. καλῶς ἐλεξας. Thus rightly edited from one Codex. The rest read ἐλεξασθ', the reading before Valckenaer. Phædra uses the singular number, because not all the characters of the Chorus used to speak in dialogues of this kind, but the coryphæus sustained the part of the whole Chorus. προτρέπουσ' = (according to the Scholiast, ζητοῦσα or ἐξερευνῶσα. *After turning it over in my mind, says she, and trying many plans, and exercising my judgement upon many devices, one only remedy have I found for my calamity.* προτρέπουσα is assuredly here employed in an unusual manner. If Euripides so wrote, I think it must be explained by making ἐν εὖρημα τῇσδε συμφορᾶς the object both of the participle and of the finite verb. The meaning is: *Unum vero huius calamitatis remedium animo meo volens et agens nunc habeo.* [W. reads δῆτρα, with Brunek: hence this interpretation neglects the τι. Htz. reads ἱαμα for εὖρημα.] Monk's conjecture, however, προσκοπούσα, is worth mention; which, though it cannot stand on the authority of the MSS., seems to me the most probable of all. On the lengthening of the preposition before a mute and a liquid, in the edited reading, see Erfurdt ad Soph. Œd. Tyr. 640, ed. Hermann.

718. αὐτῇ τ' ὀνασθαι. Some have corrected αὐτῇ δ', of which there was no need. For such is the force of μέν, that, besides that member of the sentence in which itself is placed, it leads us to expect something else, and that, for the most part, *opposed* to the former clause. But it sometimes happens, that the sentence whose separate parts we expect to find *opposed*, is terminated differently, either from a sentence being interposed, or the collocation of the words being changed; and the member of the sentence, which ought properly to have been *opposed*, is *combined* with the former clause. If Euripides had here written, not αὐτῇ, but ὀνασθαι, in the beginning of the line, I doubt not he would have written ὀνασθαι δέ: for this verb involves a notion *opposed* to that involved in the words εὐκλείῃ μεν βίον. As, however, the pronoun αὐτῇ holds the first place, it could not be *opposed*, but must have been *conjoined*, or the particle μέν added; for these answer to one another. See Med. 13, and note—πρὸς τὰ νῦν πεπτωκότα, sc. ὀρώσα, σκοποῦσα. So Thucyd. vii. 47, has: οἱ τῶν Ἀθηναίων στρατηγοὶ ἐν τούτῳ ἐβουλεύοντο πρὸς τε τὴν γεγενημένην συμφορὰν καὶ πρὸς τὴν παροῦσαν ἀφροστίαν, and, iv. 15. βουλευέιν πρὸς τὸ χεῖμα ὀρώντας. Render, therefore: *With regard to what has now happened, so far as my present*

circumstances allow. Matthiæ. The same in Iph. Aul. 1343. Cf. lect. 639.

724. εὐφημος ἴσθι. The Chorus does not bid Phædra be silent, as Bloomfield thinks, but means *noli abominanda loqui, speak not words of evil omen; may the gods avert what thou proposest*. The words of the Chorus contain somewhat of a castigation of Phædra, who had spoken ill-omened words.

734. ἐν πταναῖς. The common reading, according to Musgrave's emendation. The MSS. and old edd., ἐν ποταναῖς or πταναῖσιν. Dindorf lately, in notes to *Alcest.* 232, contends that the true reading is θεὸς εἶνι ποταναῖς ἀγέλαις θείῃ. The Schol. has thus explained the whole passage: "Would that the gods would make me a winged bird, that I might dwell in inaccessible hiding-places, and be as far as possible out of sight of the human race. The Chorus prays for itself removal from sight, and change of nature, on account of what has happened, either to be beyond the reach of calamities about to overtake it, or because it is about to connive at Phædra in her calumny against Hippolytus, and to draw so great an iniquity upon itself by being compelled to bear false witness against him. Before that crisis comes upon it, therefore, it prays to have its nature changed, and to be carried either to the Adriatic, or to the Ætic coast, appropriately to what had taken place, and as though these places in particular would welcome its sorrows; for Io, being changed in the Adriatic into a heifer by the will of Juno, crossed the sea called from her the Ionian; and on the Eridanus, the Helades, weeping for Phaethon, were changed into beech-trees.

738. By the purple stream of the Eridanus the wretched daughters of Helias, through pity and grief for Phaethon, weep those tears rich, being hardened by the coldness of the water, produce amber. The Eridanus is said to be their father, because, being lofty, they are perished by its waters.

739. τρυτάλαιναι. But since almost all the MSS. have τάλαιναι, Witzschel receives it with Brunck. Hermann has made the same emendation, *Elem. Doctr. Metr.* p. 573, where he has arranged the verses thus: ἐνθα παρφέρειον σταλάς | σουσ' εἰς οἶδμα πατρος τάλαι-
α κέρα, and in the antistrophe: κρήναι τ' ἀμβροσίου χερσὶ | ται
πρὸς μελάθρων παράκτοι | ἐν' ᾧ βιόδωρος. In *Opusc.* vol. iii. 141, he suspects that for παρά κοιταῖς should be read παρ' εἰναῖς. Phæthron's sisters metamorphosed into trees, and weeping amber, *Ov. Met.* ii. 1—152.

744. Schol.: "Where Poseidon no longer grants to sailors a passage whereby to approach the ocean." He means that the ocean is the boundary of heaven, because in it, to mortal view, the heavens seem to terminate and decline.

750. [ἐν' ὀλβιόδωρος. So Dind.; but Monk (though opposed by Witzschel) maintains correctly, that the compound should be ὀλβόδωρος.] Witzschel, with Valckenær and Brunck, reads ἐν' ᾧ βιόδωρος. [O. Htg.] The Cod. Par. A, ἐνα βιόδωρος. In the following line all the MSS. have θεοῖς, which the metre proves to be faulty. Hermann, on the probability, conjectures ἐσθλοῖς. Brunck proposes θνατοῖς. He reminds us, that the poet is speaking of the extremity of the

earth, which he fancied conterminous with Olympus, the seat of the gods.

752—54. G. Dindorf makes one line, ὦ -ἄλμας, and in the antistrophe, 764, ἀνθ'—κατεκλάσθη.

759. G. Dindorf says: "The first of these verses is, ἦ γὰρ ἀπ' ἀμφοτέρων· then follows a long series of epitrites, the long syllable standing first, ἦ Κρησίας ἔβασαν."—The meaning is: "Either on both hands was she attended by an evil omen, or, at all events, on the sides, when she flew to Athens." Schol.: ἀπό τε τῆς Κρήτης καὶ τῆς Ἀττικῆς.

760. Schol.: "Having called her δύσσορνις, he uses ἔπτато (*she flew*), instead of ἦλθεν (*she came*). But when," he proceeds, "th y had cast the extremities of their cables in Munychium, a harbour of Attica, and fastened them therein, and gone on shore, then Aphrodite sent a baneful love upon my mistress." Μουνύχαιον is Hermann's emendation. The MSS. Μουνιχίου.

762. πλεκτὰς πεισμάτων ἀρχάς, *the twisted extremities of the cables*.

767. ὑπέραντλος. It will suffice to warn the reader that a ship is so called, whose ἀντλος, i. e. *sentina* (*bilge water*), over-abounds to such a degree, that it cannot be pumped out or kept under. Hence the metaphor is applied to Phædra, overwhelmed, and almost drowned, in calamity.

772. δαίμονα στυγνόν, *a hateful deity*, sc. Venus.

776 The ἐξάγγελος is one who narrates to the Chorus all that has taken place behind the scenes. Schol. Cf. Soph. Antig. 1278. Œd. Tyr. 1223. Philostratus says that Æschylus was the first who brought them on the stage. Ἄγγελοι came from abroad, and thence brought tidings.

780. ἀμφιδέξιον σίδηρον (*gladium ancipitem*), *a two-edged sword*.

782. περᾶν λῖσαι τ'. On the interchange of the infinitives of the present and aorist, cf. Phœn. 299. τί μέλλεις ὑπώροφα μελαθρῶν περᾶν θιγεῖν τ' ὠλέναις τέκνον;

785. πολλὰ πράσσειν is said of one who busies himself about other people's affairs, and things which do not concern him. Hec. Fur. 266: κἀπειτα πράσσω πόλλ' ἐγὼ, φίλους ἐμοὺς θανόντας εὖ ἔρω. οὐ φίλων μάλιστα δεῖ;

787. πικρὸν τόδ' οἰκούρημα, *bitter is this charge of his affairs, undertaken for my absent master*. The messenger, I think, means all that has happened in his master's absence, particularly his wife's death.

791. ἤχῃ . . . προσπόλων μ' ἀφίκετο. So all the latest editors (except Witzschel), on the authority of Markham and Valckenzer against all the MSS. Witzschel maintains that the pronoun here seems unnecessary, though it might, he says, easily have slipped into the MSS. ἀφίκετο is *advenit*.

792. Those were called θεῶν, who went to consult the oracles of the gods on any matters, whether public or private.

794. Πιτθίως γῆρας, *the aged Pittheus*. It is well known, that in designating either things or persons, the poets often use circumlocutions. These denote either nothing but the thing or person itself, or indicate something else, with the addition of a certain dignity and virtue. What Hermann has noted, Hec. 291, on these circumlocu-

tious, is worth reading. Cf. Juv. Sat. iv. 81: *Venit et Crispi jucunda spectus*.

803. λύπη παχυνθεῖσα, instead of κακωθεῖσα: for frost is destructive of all plants. Schol. Aesch. Choeph. 81: κρυφναισις πίνθεισιν παχυνομένη. Ov. Heroid. xv. 112. *Adstrictum gelido frigore pectus erat*.

806. We learn also from Soph. Œd. Tyr. 82, that it was the custom for those who brought propitious answers to return home from Delphi crowned with laurel. There the priest says of Creon, on his return: ἀλλ' εἰκάσαι μιν ἡδύς, οὐ γὰρ ἂν κᾶρα πολυστεφῆς ὦδ' εἶρπε παγκάρπου δάφνης. The Schol. on Soph. quotes Aristophanes in testimony of this custom, Plut. 21, where the slave, returning from Delphi, says to his master: οὐ γὰρ τυπτήσεις στέφανον ἔχοντά γε. The master answers: μὰ Δί', ἀλλ' ἀφελὼν τὸν στέφανον, ἦν λυπῆς τί με, ἢ μᾶλλον ἀλγῆς. Valckenaer quotes Liv. xxiii. 11, where Q. Fabius Pictor says, that, having quitted the oracle, he immediately paid divine honours to all the gods; and that, as at the priest's bidding he had both approached the oracle crowned with laurel, and had performed the sacred rites; so he had embarked on board the ship with his crown on his head, and not laid it aside till he arrived at Rome. That he had most religiously and diligently performed whatever he was commanded, and had deposited the crown on the altar of Apollo at Rome.

809. Matthise incautiously said that θέαν signified, not *spectaculum*, but the act of beholding. A. Lobeck, in his Paralip. Gr. Gr. p. 512, has proved by many examples, that this opinion is false; of which I will adduce Plat. Phæd. p. 250: μακαρίαν ὄψιν τε καὶ θέαν εἶδον. To the same signification I would refer Aesch. Prom. 241: Ζηνὶ δυσκλεῆς θεα. Cf. also Eur. Iph. Aut. 232. 427.

814. σᾶς χερὸς πάλαισμα μελείας. These words contain an apposition; for in the words which immediately precede, the mode of Phædra's suicide is indicated and described; and this daring and violent mode of death the Chorus describes as σᾶς χερὸς πάλαισμα μελείας.

817. Witz. reads ὦμοι ἐγὼ πόνων ἐπαθον ὁ τάλας κτλ., after the Havn. Cod., to which very many other MSS. nearly approach.

821. ἀβίωτος. [Κατακονά (which occurs nowhere else) is explained διαφθορά, destruction, ruin. Hence the meaning is supposed to be: *Not rather (μὲν οὖν, imo) the destruction of a life not to be endured.* Κατακονά cannot, however, be regularly formed from κατακαίνω. Witzschel reads, with Elmsley and Seidler, ἀβίωτος. See Hermann ad Ion 778.] Munk, thinking κατακονά ἀβίωτος somewhat harsh, preferred the other reading, κατακονά [= καταθήγει, *wears me away*] μὲν οὖν ἀβίωτος βίος, in which Lasc., Ald., and some MSS. agree. He would not (says W.) have done this, had he remembered that the poets often transfer to one substantive the epithet that properly belongs to another. I have touched on this subject Med. 209.

825. Naming what reason, or what adverse fortune of thine, O lady, shall I, wretched that I am, lay upon the truth? Musgrave has proved by several examples that τυγχάνειν is thus used; as Iph. Taur. Hyppol.

1321: ὦ θαῦμα—πῶς σε μῖζον ὀνομάσας τύχῳ; *Æsch. Agam.*
 1241: τί νιν καλοῦσα δυσφιλὲς δάκος τύχοιμ' ἄν; *Choeph.* 12: ἢ
 πατρὶ τῷ μῶ τάσδ' ἐπικάσας τύχῳ χόας φερούσας;

834. See note to *Med.* 1017.

837. σκότῳ θανόν, *dead in darkness*; because men in sorrow are wont to love and seek the dark, in which they may be concealed from sight.

840. τίνος δὴ κλύω; *a quo audiam?* Deliberative subjunctive.

849. To adapt the words ἀρίστα θ' ὀπόσας ἐφορᾷ to the probable form of the metre, F. Dindorf thinks that ὀπόσας should be changed into ὄσας, in *Adnot. Eur.* (Oxf. 1839.) He also says that ἀστρωπός should be written ὄσι; and 852, ἰὼ τάλας ὅσον κακὸν ἔχει δόμος.

855. τὸ δ' ἐπὶ τῷδε πῆμα, *the mischief which will follow upon this*. The Chorus means the calumny against Hippolytus, and his death, of which it already has a presentiment.

862. The bevil of a ring was called σφειδόνη, i. e. that circle or rim of gold in which the σφραγίς or jewel of the ring is enclosed. Hence it means the jewel itself; and the τύποι σφειδόνης are the same as σφραγίδος σημεῖα. *Monk.*

867. The οὖν (which some editors, according to Markland's emendation, have changed into ἄν), may, I think, be defended by interpreting: *To me, therefore, on account of what has happened* (Phædra's death), *may my lot in life be no longer livable*, i. e. such that I ought no longer to live (*sit mihi . . . conditio vitæ non vivendæ*). This meaning of ἀβίωτος I cannot now support with other instances; but it seems to me in no way repugnant to the character and genius of the Greek language. I even think it is approved in a certain degree by a like use of other adjectives. We have the infinitive τυχεῖν [nearly = ὥστε τυχεῖν αὐτῆς. *Gr.* 1051 (812), § 669, β, γ] added by the well-known epexegetis. Cf. *Herc. Fur.* 643.

872 sqq. πρὸς γάρ τινος, *a quodam*, or *a quâdam parte*, which we either cannot name, or purposely shrink from naming. The Chorus means either Phædra's tablet, in which it augured, not without good reason, that mischief was contained, much heavier than that already known; or Theseus himself, on whose countenance it saw, by this time, the signs of glowing anger.—For κακοῦ, Witzschel, with many good MSS., reads κακόν.

883 sqq. It seems as if these two lines should be united in one, consisting of a dochmius, a di-iambus, and a dochmius. In the more and better MSS., ὀλοόν and πόλις are found only once. Accordingly, Witzschel encloses both these words in brackets.

887 sqq. See v. 46, note.

892. αὐθις, *hereafter*.

898. The same line below, 1049.

913. λίχνος is properly a *dainty* or *gluttonous* person, but, metaphorically, *curious*; one who greedily gapes after knowledge of every kind. *Monk.*

916. ἀμαρτάνοντες—μάτην. As adjectives which signify nothing new, but explain the words more fully, are often added to nouns and verbs; so some adverbs, and especially μάτην, are similarly used. *Æsch. Choeph.* 843: θνήσκοντες μάτην, i. e. θνήσκον.

καὶ μάταιοι. Ib. 787: κωφαῖς αὐτῷ καὶ καθεύδουσιν μάτην, *ring so soundly as to be of no use?* Eur. Hel. 1220: ὦ Πρίαμε καὶ Τρῳάε, ὡς ἔρρεῖς μάτην. Med. 1251: μάτην μόχθος ἔρρει παῖν. Below, 1063, μάτην συγχέαιμι ὅρκους is not *in vain* to violate *oath*, i. e. in such a way that its violation has no influence; but to violate it, that it has been sworn in vain, and to no purpose. *ethics*.

225 sqq. Cf. what Medea says, 516 sqq. Cic. De Amicit. c. 17: He complained that in all other matters men were more diligent (as in friendship), inasmuch as each could tell how many she-goats or sheep he had, but not how many friends; and that in procuring the former they bestowed care, whereas they were negligent in selecting their friends; nor had they any signs, as it were, and marks, by which to distinguish which persons were suitable for friendship."

229. τὴν ὁπῶς ἐνύγχανεν, *rash*, and therefore *unjust*.

235. Words wandering beyond the province and bounds of reason, and therefore delirious. Monk.

238 sqq. The Schol. has rightly understood the meaning: "For if wickedness goes on increasing in proportion to every man's life, in which wise that the later-born exceeds in wickedness him who went before him, the gods will have to found some other state to which the wicked may retire."—κατ' ἀνδρὸς βίον. As though Theseus should say: *If audacity advances and increases in the same ratio as the man's advances*.

239. τοῦ πρόσθεν εἰς ὑπερβολήν. Another instance of this construction may be found in a fragment of Autolycus, i. 6: πῶς γὰρ εἰς ἑστ' ἀνὴρ Γνάθου τε δοῦλος, νηδύος θ' ἡσσημένος, ἐτήσαιτ' ἄνδρῶν εἰς ὑπερβολήν πατρός;

242 sqq. There is no occasion for Musgrave's correction, ἐπειδὴ γ' ἡμᾶς μὲν ἐλήλυθα, *since I have already contracted pollution by talking to thee, who art defiled with such wickedness*. For the reading of the MS. involves the same meaning. Theseus says: *Inasmuch as you come to (or for) my pollution, i. e. by your coming have involved me in the contagion of your guilt, show your face to your father, that he may see what countenance you now wear*. The expression ἐρχεσθαι ἑταί, signifying *to do something*, is much used by Euripides. Thus Iph. 652: λίκτρων ἀθικτων ἡλθες ἐς συναλλαγάς. Valckenauer rightly reminds us, that men in those days were afraid not only to stand under the same roof with those who were charged with the more heinous offences, but even to speak with them, because they thought it even by talking with them they contracted the contagion of their guilt. Æsch. Choeph. 448: ἀφθογγον εἶναι τὸν παλαμναῖον ἄνδρα. Cf. Eur. Orest. 75. 479 sqq. Herc. Fur. 1218. Besides, Polytus seemed to his credulous father to be both the author of Medea's death, and contaminated with a double guilt.

252. καπηλεύειν h. = *fraudem facere* (like petty shopkeepers). And impose upon men by that food of thine, consisting of things without value. Herod. i. 155, quoted by Blomfield: "Make a proclamation to them to educate their children in playing the harp, and in singing, and in huxtering (καὶ καπηλεύειν); and speedily, O king, you

will see them, from men, become women." *Monk*.—Ὀρφέα. On the Orphic diet, see Plat. Legg. 6: "We hear of a time when we did not even venture to taste beef; and that our sacrifices to the gods were not living things, but cakes and fruits dipped in honey and other such-like pure sacrifices. And men abstained from flesh-meat, as though it were not clean to eat it, nor to pollute with blood the altars of the gods; but we of those days lived in what is called the Orphic fashion, adhering to things without life, and, on the contrary, abstaining from living creatures."—By this food they professed a certain sanctity of life. Blomfield thought it related to the Ὀρφοτελισταί, concerning whom see Valckenauer, *Diatr. de Aristobulo*, p. 84, where he also speaks of certain silly treatises, πολλῶν γραμμάτων καπνῷ, which knaves abused to their own purposes, promising the superstitious, not in this life alone, certain advantages, which, as it generally happens, they themselves were without, if they would allow themselves to be initiated in certain rites, according to these books.

965. τὰ φίλτατα, i. e. the husband and children of Phædra, whom she had lost, together with her life.—δυσμενείᾳ σῆς, used in the same way as in *Androm.* 62: οἶκῳ πῶ σῶ, and in *Heracl.* 1012: τῆς ἐμῆς ἐχθρας. Cf. Gr. 1007 (790), § 652, *Obs.* 6.

966. ἀλλ' ὥς. Euripides makes his Theseus an orator; like an orator, therefore, he anticipates his opponent's reply; for, first, he brings forward this,—μισεῖν σε φήσεις τήνδε, and this being rejected, he now goes on to raise another objection in accordance with Hippolytus's character: ἀλλ' ὥς τὸ μῶρον ἀνδράσιν μὲν οὐκ ἐνι, γυναῖκι δ' ἐμπέφυκεν. Also below, 1013, Hippolytus himself: ἀλλ' ὥς τυραννεῖν ἢ δὲ τοῖσι σώφροσιν.—On the adjective μῶρον, see note to 644.

970. τὸ ἄρσεν (*natura virilis ingenti*), *manliness, manhood*.

977 sqq. Σίνις. Apollodorus. 3. 16: "Next Theseus slays Sinis, son of Polyphemus and Sylea, the daughter of Corinthus. He was called Pityocampes, because, living on the isthmus of Corinth, he compelled the passers-by to try to bend the pine-trees; and when they proved unable through weakness to effect this, they were hurled aloft by the recoil, and so killed. In this way Theseus slew Sinis." Somewhat differently Diod. Sic. 4. 69: "Theseus first of all destroyed the man named Corynætes, who used the afore-mentioned κορύνη, or club, and murdered the passers-by; and next Sinis, who inhabited the isthmus. For bending two pine-trees, and fastening one arm to each of them, he would suddenly let them go. Wherefore, their bodies being torn asunder by the violence of the recoil, it came to pass that the unhappy wretches died in great agony."—In the next line W. reads, with Brunck (from Cod. Par. A): κτανεῖν ἢ ἐαυτόν, i. e. not only sent into exile, like Hippolytus, but even slew

979. σύννομοι is properly said of cattle or other animals which feed together. The poet here somewhat boldly calls rocks *συννόμοι θαλάσσης*, i. e. *bordering on, adjoining the sea*. And Soph. *Œd.* (c. 1134: κακῶν ξύνοικος. On the story of Sciron, see *Ov. Met.* vii 443. *Plut. Thes.* p. 4. E, whose words are these: "Theseus slew Sciron on the frontiers of Megaris, by hurling him down from the rocks, as the common story goes, because he plundered the passers-by; but

some say, because, with insolence and daintiness, he held out his hand to strangers, and commanded them to wash them; and then he washed and thrust those who had washed them into the sea."

983. ξύστασις . . . φρενῶν. Euripides has an expression very like this in Alc. 813: τοῦ νῦν σκυθρωποῦ καὶ ξυνεστῶτος φρενῶν. Ἡ ξύστασις or τὸ ξυνεστηκὸς φρενῶν means contraction of mind, which is said to take place through grief or melancholy. Cf. Cic. Tusc. 31: *Eodem enim vitio est effusio animi in lætitiâ, quo in dolore contrahitio*. Monk.

984. "This business, so far as it is unknown to you, my father, seems to afford just arguments against me; but, if any one will examine it, it does not involve any just blame against me." Schol.

992. ἐπηλθεις, you have assailed me in an underhand way. Not taking this very appropriate here, I suspect that we ought, with Arkland, to read ἐπηλθεις, for Theseus had not acted treacherously, but openly. The words which immediately follow should seemingly thus be explained: ὡς διαφθερῶν με καὶ ὡς ἐμὲ οὐκ ἀντιλέγοντα.

998. ἀπαγγέλλειν. This word Matthiæ interprets: *faciendum alicui denunciare*, hence *incutere*. This is his emendation. The MS. reads ἀπαγγέλλειν.

1001. As the Codd. Flor. A, and Par. A, Havn., have φίλος for φίλος, I am not sure whether we ought not to write ἀλλ' αὐτὸς οὐ φῶν τε κάγγυς ὦν φίλος, by which we get a more harmonious ending and construction.

1005. γραφῇ τε λούσων. The poet here makes mention of pictures, in accordance with the manners of his own age, and not with those of Theseus; for in the age of Theseus there were no pictures at all, much less of a lustful or lascivious character. But Euripides is full of similes and expressions taken from the art of painting; a habit of expression which he uses still more preposterously in the *Medea*, where, 687, Hecuba says: αὐτὴ μὲν οὐπω ναδὸς εἰσίβην ἔπος, γραφῇ δ' ἰδοῦσα καὶ κλύουσ' ἐπισταμαι. Brunck.

1007. καίτοι. Witzschel reads καὶ δὲ, after several good MSS. Matthiæ agrees with Valckenæer that these particles do not suit the passage, and suspects that δὲ crept in from the next line, and that the poet wrote καὶ μὲν, *enimvero*. But καὶ μὲν is not *enimvero*, but *vero* or *atqui*. L. Dindorf, however, contends that καίτοι is the very true reading, which, though bearable, is not necessary. The poets use the particles καὶ δὲ where, conceding or dismissing any point, they pass to something else. So here, too, Hippolytus might say: *Well, even suppose my chastity does not sufficiently convince you.*

1013. As τυραννεῖν stands first, the whole force of the sentence seems to centre in it, and not in τοῖσι σώφροσιν; and the order of the argument to proceed thus: "I am chaste; but even were I not so, Phædra's beauty was not so great as to captivate and entice every man. Well, but, you will say, supposing you are chaste, why should I, a chaste man be ambitious to reign? so that, perchance, I may be seduced Phædra, not from a love of woman, but of regal power. But I have never aspired to the sovereignty of the state." L. Dind.

1019. πρόσθεν = the sense in which Attic writers often use it: *civiles tractare, in republicâ versari.*

1029. Valckenaer has proscribed this line as spurious, as the made up from 1048; and editors have rashly followed his judgment. It is wanting, indeed, in the writer Chr. Pat. 526, and the beginning of the same line is found in Ælian, Var. Hist. 3. 29. Diog. Laert. 38; but these things are of little consequence, and by no means sufficient to expel the line from its place. Vid. Hermann on S. CEd. R. 1506.

1034. *ἰσωφρόνησεν*. Phædra has preserved her chastity, committing suicide, on account of which she is at least *est* chaste, though she could not have been *chaste*, *οὐκ ἔχουσα σωφροσύνην*. But Hippolytus had not made a good use of his own chastity, and by not exposing Phædra's passion, he ran a risk of being himself esteemed unchaste. *Matthiæ*. Euripides is very fond of *oxymora* of this kind. Cf. Iph. Aul. 973 sqq.—Witzschel, from Codd. Par. Flor. 10, reads *ἰσωφρόνησε δ'*.

1038. *οὐ γόης*. Thus Par. A. Other MSS. and old editors read *γόης*, which I am not sure should not be replaced.

1044 sqq. A. *Matthiæ*, from Flor. 10 alone, edited *ἡξίους γ'* which the Dindorfs have followed. Witzschel again expunged the particle, as neither necessary, in his opinion, nor supported sufficiently by the authority of the MSS.—*ὡς ἄξιον τόδ' εἶπας*, said some ironically, *quam te dignum est, quod dicas*.

1050. Witzschel, from Par. A, Flor. 10, reads *μισθός γάρ ἐστιν*, by which collocation the sentence, he thinks, is rendered forcible.

1057. Lots, or notes from the observation of augurs, were written on tablets. Valckenaer quotes Phœn. 852 (838), where Teucer says to his daughter: *Κλήρους τ' ἐμοὶ φύλασσε παρθενῶν χειρὶ ἔλαβον, οἰωνισμάτων ὀρνιθῶν μαθὼν, θάκοισιν ἐν ἱερῶσιν, οὐ τένομαι*. He also rightly compares with Theseus's speech Soph. R. 964: *φεῦ, φεῦ· τί δῆτ' ἄν, ὦ γύναι, σκοποῖτό τις Την Περικλῆος μαντινὴν ἐστίαν, ἢ τοὺς ἄνω Κλάζοντας ὄρνιθας; Monk*.—*κλήρους δεδεγμένη*, not admitting, leaving no place for, the soothsayers' tablets.

1064. *τὰ σεμνὸν . . . τὸ σόν* (*tristis et ficta virtus tui severæ pruden- tiæ*).

1070. *πρὸς ἡπαρ*, i. e. *πρὸς ἡπαρ χωρεῖ*, as said Soph. Aj. The verb could the more conveniently be omitted here, because the notion is implied in the adverb *ἐγγύς*.

1071. *φαίνομαι δοκῶ τε*. Euripides often joins words of the same meaning. Cf. Bacch. 617, ed. Elmsl.: *οὐτ' ἐθίγειν, οὐθ' ἡψαθ'* in which passage also defends the double *τε—τε*. In the majority of the MSS., however, Flor. A, 10. Par. A, B, D, *κακός γε* is written, which I would have replaced, had not the *γε* seemed feeble here.

1078 sqq. The construction is, *εἴθ' ἤν, ἐμὲ στάντα ἐναντίον βλέπειν ἑμαυτόν*, would that, standing opposite (like a painter, 790), I could contemplate myself.—*ὡς ἐδάκρυσα* is *ut fletum*, not *admodum defleo*, or *ut lacrymas fundo*. *Matth.*—Gr. 1314 (955), § 1.

1080. You practised the worship of yourself much more than respect which is due to your parents.

1085. *ξενόσθαι* here, *to be made a stranger* = *to be banished*. The usual sense is *hospitio excipi*. *Monk*.

1089. *ὑπέρχεται*.—W. (after Par. A, Flor. 10) writes *ἐπέρχεται*. Having said this, Theseus quits the stage, and enters his house. See 1156.

1104. *λύπας παραιεῖ*. Elmsley rightly interprets: *lessens, diminishes some portion of it*; for *λύπας* is the genitive.

1105 sqq. *ξύνεσιν δέ τιν' ἐλπίδι κεύθων . . λεύσσων*. This passage seems very suspicious, nay, even corrupt, the masculine gender being applied in the singular to a chorus of women, against the rule which we elsewhere see carefully observed by the tragic poets. For it is well known, that where the masculine gender is used for one woman, they always use the plural; and, again, that they use the masculine where they put the plural for one woman. The commentators attempt, indeed, to defend this passage by another example in Hel. 1630, where, according to the MSS., the common reading is: *ἀλλὰ δεσποτῶν κρατήσεις δοῦλος ὢν*. But I can hardly believe, that a rule, which we know to be constantly observed, can be done away with or narrowed by one or two examples. It is much more probable, that these two instances, which violate the rule, are corrupt; and, indeed, an emendation in the teeth of all the MSS. ought to seem less bold than a defence of the violation, though supported by very many MSS. Hermann has very easily amended both passages: the present in a note to Viger, p. 715. 50: *ξύνεσιν δὲ τις ἐλπίδι κεύθων λείπομαι*, i. e. *ut prudens quis*; the other in his edition of the Hel. 1649, where he edits *κρατήσαι*; so that the line now contains a general sentiment. And to Hermann's emendation even the Scholiast's note may be accommodated: "The Chorus is composed of women; but the poet transfers the character to himself, leaving the choral characters; for he uses masculine participles." The sentence is rightly interpreted thus: *And whereas I conceived the hope that I understood something for certain about Divine providence, that hope again disappoints me, when I look into the fortunes and deeds of mortals.*

1113. *ἀκήρατον ἄλγεσι θυμόν*, a mind void of cares, unscathed by sorrow.

1114. *δόξα . . ἀτρεκής*, a fame too carefully and anxiously sought after and acquired.

1117. *συνευτυχοῖν*. Σὺν ἄλλοις τὸν βίον εὐτυχοῖν. Schol.

1120. *καθαρὰν φρέν'*. Schol.: *ἀτάραχον καὶ ἄφοβον*. The metaphor seems taken from the agitation of water. Monk.

1122. *Ἀθάνας*. Eustathius, p. 615. 42, observes that the expression of our poet, *Ἑλλανίας φανερώτατον ἀστὲρ Ἀθάνας*, is an adumbration of the Homeric *ἀλὶγκιον ἀστὲρι καλῶ*. Eustathius also explains it: *ἡγουν ἀστέρα τῆς παρ' Ἑλλήσιν Ἀθηνᾶς ταῦτόν δ' εἰπεῖν διαδήλον ἐν Ἀθηναίς, αἳ παρονομαζονται τῇ Ἀθηνᾷ*. Valckenauer compares Anthol. iii. xxvi. 1: *Μουσᾶων ἀστέρα καὶ Χαρίτων*, sc. Homer. 42: *τὸν τραγικῆς Μούσης ἀστέρα Κεκρόπιον*, sc. Sophocles. Monk.

1126. *ψάμαθοι πολιήτιδος ἀκτᾶς*. Πολιήτις is formed from the Homeric *πολιήτης*, and signifies the shore near Træzen, and in the same district (*utius vicinum et ejusdem regionis*).

1133 sqq. [*Λυπηæ*, on the coast near Træzen.—*τρόχος*, *racecourse*: not *τροχός*. Monk governs it by *κατά* understood. In *Λυπηæ*

curriculo continens pede recto exercitatos equos (Fix).] But W. (and so Htg.) properly receives Reiske's emendation, *γυμνάδος ἵππων*. Brunck rightly says the order is: οὐκέτι ἐπιβάσει συζυγίαν πώλων 'Ενετᾶν κατέχων τὸν ἀμφὶ Λίμνας τρόχον ποδὶ γυμνάδος ἵππου, no longer shalt thou mount the chariot yoked with Venetian steeds, possessing (frequenting) with the foot of thy well-trained steed the race-course by Limnaea.—κατέχων ποδὶ γυμνάδος ἵππων = κατέχων γυμνάσιν ἵπποις.

1140. As here Euripides *νυμφιδία λίκτρων ἔμιλλα*, so Sophocles, *Elect.* 493: ἀλικο' ἀνυμφα λίκτρων ἀμιλλήματα.

1142 sqq. G. Dindorf says this line should be divided in two, as it is read in the Aldine: ἐγὼ δὲ σὺ δυστυχία | δάκρυσιν διοίσω. He also says on 1145: "That the probable form of the metre may be attained, we must write: *μάτερ, ἔτεκες ἄρ' ἀνόνατα*, putting the interjection *φεῦ* without the line." And on 1146: "If *μανίω* has the middle syllable long, the line will consist of a molossus and a brachina. But, more probably, it is an *ithyphallus*, with the middle syllable short, as in *Rhes.* 494: ἀλλὰ μηνίων στρατηλάταισιν."

1147. *συζυγίαι Χάριτες, junctæ Gratiae*.

1163. ἐπὶ σμικρᾷς ῥοπῆς (in extremo vitæ discrimine), upon a very slight turn of the scale. ἐπὶ with the genitive is used in cases in which any thing turns, as it were, on the last critical point. See Hermann on *Soph. Aj.* 1247.

1164. *δεῖ ἔχθρας ἦν ἀφιγμένους*. On this circumlocution I have made a few remarks on *Med.* 872.

1166. *ἄρμάτων ὄχος, currius vehiculum*. Cf. *Phœn.* 1190.

1171. πῶς καὶ διώλει' εἰπέ. See above, 91.—τῷ τρόπῳ Δίκη ἐπαισεν αὐτὸν ῥόπτρον. Euripides neither wished ῥόπτρον to be understood as a halter, nor as a peg in a trap, as Valckenaer thought ῥόπτρον = ῥόπαλον, and means a club, staff, or stick. That such an instrument might aptly be assigned to Δίκη, the Goddess of Vengeance and companion of the Furies, there is no need of proving at greater length. In like manner, *Hom. Il.* 12, 37: Ἀργεῖοι δὲ Διὸς μάστιγι δαμίντες, and *Soph. Aj.* 137: πληγῇ Διός. Somewhat more boldly *Hor. Od.* iii. 26. 11: *Regina sublimi flagello tange Chloen tend arrogantem*. Even from works of art we can prove that the expression and image were not unusual. Thus Pausanias, describing the chest of Cypselus, v. 18. 2, among other things, says: "A handsome woman conducting an ugly one, and throttling her with one hand, whilst with the other she beats her with a club: this represents Justice doing injustice." Hence we see that even in ancient times a club was assigned to this allegorical personage, which ῥάβδος, hardly any one will deny, might easily have been changed into a ῥόπτρον, either by artists or poets, as the subject seemed to demand.

1188. *ὅπ' ἄντυγος*. What the ἄντυξ ἄρματος is has been explained by Hemsterhuis on *Lucian*, vol. i. p. 279, by citing the notes to *Hom. Il.* 5, 262. 728, whence it appears that the ἄντυξ was a small circle (circular rim) appended to the top of the carriage-seat or body, and surrounding it. To the top or the side of this the reins were fastened, when the horses were stopt. Thus, *Il.* 5, 262: ἐξ ἄντυγος

ἡνία τείνας. Sometimes there were two ἄντυγες, as in Juno's chariot. Il. 5, 728: δοαὶ δὲ περιύρομαι ἄντυγές εἰσι, where the Venetian Scholiast: "Ἄντυγες, the semicircles upon the seat, to which the reins are fastened."

1189. αὐταῖσιν ἀρβύλαισιν. The part of the chariot about the ἄντυξ, where the charioteer stands. Schol. Also Eustathius on Il. 5, p. 456. 19: "Euripides in Hippol. speaks of the ἄντυξ for the reins. There also occurs the word ἀρβύλη, not spoken of a shoe, in the passage αὐταῖσιν ἀρβύλαισιν ἀρμόσας πόδα, which are evidently the part about the ἄντυξ of the chariot, where (they say) is the standing-place of the charioteer." This explanation, though I cannot support it by other passages, I yet think the true one. For if we receive ἀρβύλαι as shoes, and with others interpret, *when he had put his shoes on his feet*, the αὐταῖσιν is not only frigid, but painfully unsuitable and superfluous. I should conjecture that the part of the chariot where the driver stood, was worked and hollowed into the shape of ἀρβύλαι (shoes), that he might have a firmer footing; and that from this resemblance in form it received its name.

1195. ὑφ' ἄρματος, i. e. *prope curram*; properly *sub curru*. It appears to be thus expressed, because Hippolytus, standing in the chariot itself, occupied the higher place; while his comrades, standing round the chariot, and following their master, held the lower. Some good MSS., however, have ὑφ' ἄρματος, which, as it is very easy to understand, is also a very likely correction. Cf. Matth. Gr. Gr. § 592.

1197. τὴν εὐθύς Ἀργούς. W. Dindorf, in his Preface to the Poetæ Scenici, p. xxii., contends that this is the only instance worth mentioning in the old Attic writers of the particle εὐθύς used for εὐθύ, being recognized by Photius, p. 32. 12. But from Photius's testimony a suspicion struck Dindorf, that it was not till after the time of Eratosthenes that εὐθύς was introduced into the copies of Euripides, but that the poet really wrote τὴν εὐθὺ Ἀργούς, of which hiatus he cites three other instances. The first is of Antiphanes, in Athen. vi p. 258. E: οὐχ ἡδύ; ἐμοὶ μετὰ τὸ πλουτεῖν δεύτερον. But this is not to the purpose; for the hiatus is sufficiently excused by the interpunctuation and the pause. The second is in Archilochus, in Stobæus, ex. 10: (ἦν) σφὶν θαλάσσης ἡχίεντα κύματα φίλτερ' ἡπειρου γένηται, τοῖσι δ' ἡδὺ ᾧ ὄρος, of which the correctness is very doubtful. In the third place he cites line 158 of Empedocles: ὁξὺ δ' ἐπ' ὁξὺ ἔβη, θερμὸν δ' ἐποχέετο θερμῷ. Even by this nothing is proved, inasmuch as such a line might have been written by a philosopher-poet, who cared rather for his argument than for external neatness and polish; but not by a tragic poet. Dindorf is opposed by Bergk, in his Commentary on Attic Comedy, who quotes Pindar as also using εὐθύς for *straightway* in Isthm. vii. 41: ἰόντων δ' ἐς ἀφθιταν ἄντρον εὐθύς χεῖρωνος αὐτίκ' ἀγγελίαι, and in Pyth. iv. 83: τάχα δ' εὐθύς ἰὼν σφετέρως ἐστάθη γνώμας ἀταρβάκτοιο περῶμενος. Cf. also Buttm. Greater Gr. ii. p. 290.

1200. ἤδη. The messenger alludes to the part of the journey already completed.

1204. φόβος νεανικός, *violent, great*. Schol.

1208. Σκαίρωνος ἀκτάς. He means the shore under these rocks. *Matth.*

1209. πέτραν Ἀσκληπιοῦ. That lofty rock in the Saronic gulf, not far from Epidaurus, thus called from the Epidaurian deity, seems to be called by Euripides πέτρα Ἀσκληπιοῦ.

1213. τρικυμία. Every third wave was commonly believed to be the largest; or, as others say, every tenth. Hence the *fluctus decumanus* of the Latins, which may aptly be compared with the *τρικυμία* of the Greeks. Blomfield treats at length on this subject in his *Gloss. to Æsch. Prom.* 1051.

1217. κρείσσον θέαμα δεργμάτων, a spectacle too shocking for the eyes to look upon. *Monk.* Cf. Æsch. *Agam.* 1377: ὕψος κρείσσον ἐκπηδήματος. *Thucyd.* ii. 41, the Athenian state is termed μὲν τῶν νῦν ἀκούης κρείσσων [but in a different sense: more powerful than report has stated it to be].

1219. ἵππικοῖς ἐν ἥθεσι—ξυνοικῶν. Valckenaer's conjecture, ἵππικοῖσιν ἥθεσι, has pleased many. It is not improbable, and perhaps the true reading. I did not like, however, without the MSS., to change the preposition, as ξυνοικῶν is not used in its proper sense, but here has a meaning derived from its proper sense; for it means in this place πολὺς ξυνοικῶν, *multum versatus*. Cf. *Soph. Œd. R.* 1205.

1221. Standing in his chariot, with the reins drawn back, that he might check the horses more powerfully, Hippolytus bent back his body, so that it seemed suspended from the reins. Wherefore he is compared with a rower, who draws back his oar. *Bothe.*

1232. κἀνεχαίτισεν. He transfers to the chariot what is properly said of a horse, which, rearing and throwing back its mane, throws its rider.

1238 sqq. πρὸς πέτρας. [This is better, I think, on the principle that the construction of the preposition that denotes *motion* is used, when the verb expresses a notion of *rest*, but implies one of *motion*] *Witzschel* prefers πρὸς πέτρας, after the best MSS (cf. *Cycl.* 130: φροῦδος πρὸς Αἴγυρ. *Hel.* 1211: Διζύης ἀλιμένοις ἐκπεσόντα πρὸς πέτρας); and in the next line he writes θραύων τε σάρκας, from *Elmsley's* emendation. Cf. *Ōv. Met.* xv. 500 sqq., on the death of Hippolytus.

1247. ἵπποι δ' ἐκρυφθεν. This form of the verb (for -θησαν) is very suspicious. Ἐκόρισθεν, indeed, is found in *Arist. Pax*, 1283; but, which ought to be particularly remarked, in an heroic verse. Another place of *Arist.*, *Vesp.* 662, is more à propos to the defence of our reading; where, in an anapaestic verse, κατέναςθεν is found. Those who wish to defend ἐκρυφθεν in our passage, ought to use this as an example. *Matthæe*, *Gr. Gr.* 468. 8, thinks that the form is admitted here on purpose that this ἀγγελικὴ ῥῆσις might sound somewhat heroic. This I can hardly approve; for had the tragic poets wished this, I fancy they would have more frequently used mere epic terminations in verbs of this sort. I do not doubt that some corruption lurks beneath. *Cod. Flor.* 10 has ἐκκρυφθέντις. What if we take this for an interlinear gloss explaining the true reading, which the copyists, as being adapted to the metre, have

ved into the order of the words? Perhaps the poet wrote ἵπποι
ῥυῖδοι, which I formerly conjectured, or, which approaches near
the run of the letters, ἵπποι δὲ κρυπτοί.

53. τὴν ἐν ἰδῇ πεύκῃ. Schol. "It is uncertain which Ida. For
even if one were to fill with writing all the wood in Ida, which
woody mountain near Troy." The Schol. is right, except that
ought not to have thought of the Trojan Ida, as the poet meant
Drepan. Euripides uses πεύκη for a wooden tablet, in Iph. Aul. 39.
55 sqq. κέκρανται συμφορά. This is Emsley's reading; but
the MSS. and old editions have συμφοραί. Emsley and his fol-
lows suppose that the copyists, deceived by the false appearance of
plural which κέκρανται presents, introduced συμφοραί. This,
ad, may have been so. Emsley, on Med. 34, has adduced many
examples, which show that the singular and plural of συμφορά
often exchanged in the MSS. Nevertheless we must see, whe-
ver we can defend the reading of the MSS. For this place must be
joined in the same way as Bacch. 1348: αἱ, αἱ, δέδοκται, πρόσβν,
ῥονες φυγαί. In either place the verb stands by itself, and forms
a sentence; for the purpose of explaining which, a plural substantive
is added, as it were, by a kind of apposition. In the Bacchæ the
sentence proceeds thus: *Eheu! constitutum est, senex, infelices fugæ;*
in ours: *Eheu! effectum est, nocorum malorum casus.* This abrupt-
ness of speech seems adopted by the poet on purpose, because it
expresses a certain feeling and emotion of the speaker.—τὸ
κρ, debitum, fatum, necessitas.

56 sqq. The Cod. Par. A exhibits these two lines in inverted
order. This order is both pleasing in itself, and is recommended by
authority and excellence of the MS.

57. δαιμόνων τε συμφοραῖς, misfortunes sent by the gods.

74 sqq. The order is: θείλγει δ' Ἐρως φύσιν ὁρεσκῶν σκυλάκων
ἵγλων θ' ὅσα τε γὰ τρέφει, ἄνδρας τε.—The words ὃ μαινομένη
ἵγ are used in the sense of οὐ μαιν. κραδ. γὰ, τὰν Ἄλιος αἰθο-
ρῶν δέπκεται, the earth, which the Sun beholds illumined with his own
land splendour.

83. Nine of the extant plays of Euripides introduce gods or
messengers in the last act to unloose the knot; viz. the Orestes, Hip-
pitis, Andromache, Supplices, Iph. Taur., Bacchæ, Helena, Ion,
Itra. This appears, however, to be done with better right in
Hippolytus than in the rest. Mont.

85. Ἀρτεμὶς αὐδῶ. Αὐδῶ used to be read; but αὐδῶ has been
fully replaced by Valckenaer from Flor. A, and afterwards Havn.
In formulæ of this kind the deities were wont to declare their
will. Cf. Orest. 1642. Bacch. 1340. Hel. 1063.

89. ἀφανῇ. Interpreters have found it difficult to explain this
word. It must be joined with πεισθαίς. Πεισθῆναι τι, I suffer myself
to be persuaded of a thing, is not rare. There is a manifest opposition
between πεισθῆναι ἀφανῇ, and φανερά δ' εἶλέν σ' ἄτην. This last
line has received with the Dindorfs. There is an emendation of
the text, founded on traces in Cod. Flor. A: φευκτίαν δειλ' (vel δειλ')
ν. Ald. reil: φαν. δ' ἔσχις ἄταν. The MSS. and Lasc., ἔχεις
χαις. Though Flor. 2. 15, Havn., have ἄτην, we should proba-

bly read *ἀτη* or (Dobree) *ἀτα*. "*Ἐσχεθες ἀτην* was commonly read from Markland's conjecture. Formerly, when *φανερῶν* and *ἀταν*, or *ἀτην*, were found in all the MSS., I tried *φανερῶ δ' εἶλεν σ' ἀτην*, as if said of Phædra, *aperta et manifestâ fraude te decepit*. *ἀτη*, signifying *deceit, fraud*, is found, Hom. Il. 10, 391. See also Hermann on Soph. Trach. 846. It is well known how often *ν* and *ι* subscript were exchanged in the Codices.

1296. As here Diana passes from anapæsts to trimeter iambics, so Hercules in Soph. Philoct. 1418.

1297. *προκόψω γ' οὐδέν*. He used this verb in a like sense, A. c. 1079: *τί δ' ἂν προκόπτῃς, εἰ θέλεις ἀεὶ στίνειν*; It is properly used of those who cut down and remove wood and other impediments. Hence *προκόπτειν* means *progredi, proficere, to make progress*.

1299. *ὥς ὑπ' εὐκλείας θάνη*. Some commentators wish to correct *ἐπ' εὐκλείας*, but there is no need of such a change; for *ὑπό*, as to the sense, means nearly the same as *μετά*. Proclus in Chrestomathi. 10. "The ancients often took *ὑπό* for *μετά*." Schol. on Pindar. Olymp. iv. 3. "Homer uses *ὑπό* for *μετά*: *δαίδων ὑπό λαμπομενάων*." So *ὑπ' εὐκλείας* is *εὐκλειῶς*. Cf. Æsch. Agam. 1562: *καὶ καταθάσμεν οὐχ ὑπὸ κλαυθμῶν τῶν ἐξ οἴκων*. Soph. Elect. 630: *οὐκ οὐκ οὐδ' ὑπ' εὐφροῦν βοῆς θύσσι μ'*; Eur. Androm. 322. *εὐκλεία δ' οὐκ μὲν ἴστ' ἀληθείας ὑπὸ εὐδαιμονίζω*. Herc. Fur. 289: *ὥστ' οὐκ ἀνεκτον διδύας θανεῖν σ' ὕπο*. Ion 1333. *καθαρώς Ἀθήνας Ἰλὺ ὑπ' οἰωνῶν καλῶν*. See also Pflugk on Herc. Fur. 289. Matth. vi. Gr. § 592. γ.

1303. *δηχθεῖσα κέντροις*. Though the poet has so often spoken of Love, he has never (elsewhere) said *ἔρωτι δηχθῆναι*, much less *κέντροις δηχθῆναι*, of Love or Venus. Valckenaer therefore judges this expression foreign to the *usus loquendi* of Euripides, and recommends *πληγθεῖσα*, which he defends with much learning. Porson seems to have thought the same, and, as quoted by Monk, recommends *πληχθεῖσα*. But we want neither emendation. For Æschylus, in Xantr. fragm. ii. 3, uses *κέντημα γλώσσης*. Sophocles, Fragm. inc. lix., writes *ἔρωτος δῆγμα παιδικοῦ προσῆ*, and Euripides, in Herc. Fur. 26 *εἴθ' ἦρας ὑπο κέντροις δαμασθείς*. In Clem. Alex. Strom. ii. 14 some poet represents Ajax himself saying: *λύσσης πικροῖς κέντροισιν ἠραιθισμένον*. In a fragment of the Danae, in. 6: *πόθω διδηγμένον*. Can we deny that they who wrote thus, could say *Amoris* or *Lenitæ κέντροις δηχθῆναι*? The words of Pflugk on the passage of Herc. Fur. just quoted are worth hearing: "He does not assign *κέντρα* to Juno as an attribute in the same way as the bow is assigned to Apollo, the lightning to Jove, the trident to Neptune; but of the insignia of the gods some are perpetual, and, as it were, permanent, others assumed for a time, and invented by the poets, not as a custom, but as becoming, i. e. looking at the propriety of person, place, time, and circumstances. Hence what Erfurdt has collected on Soph. Antig. 598, on Tafelns, Diluc. Pind. i. 2, p. 698: *Jovis Xalxύς* and *μάκελλα*, *Martis μάστιξ*, *Bellonæ Venerisque flagellum*; hence, last y, *Junonis κέντρα*, torturing the stepson with the lashes of his stepmother; also of Venus, *quæ dulcem curis miscet amaritatem*, Hippus 1301; and whatever other perturbed and unquiet feelings there are

either in the minds of men, or inflicted on men by the gods." Add to this, that the expression agrees admirably with the sense of our passage; for Diana wishes not only to declare the innocence of Hippolytus, but so to explain the whole affair, that she may, at the same time, set forth the generous nature of Phædra, inasmuch as she herself was not lustful, but incited to love by the power of Venus, against whom the more she struggled, the more deeply wounded did she come off.

1327. ὥστε γίνεσθαι τάδε. Monk says ὥστε is redundant before the infinitive. But this is a ridiculous assertion. Nor has Buttman, on Soph. Philoct. 656, done better, in thinking that ὥστε is sometimes added for the sake of the metre; an opinion which Hermann, on the same passage, has briefly refuted. He says that ὥστε is added in such a way as to increase the force of the sentence, and to be expressed by *vel* or *adeo*; and he bids us compare notes to Viger, 949. But I confess, that even this reasoning does not satisfy me. For whence has ὥστε received the force of increasing? The fact is briefly this: If the particle is added to the infinitive, it expresses some action or state consequent on the finite verb. So the passage of Sophocles has this meaning: *Estne penia, ita ut prope etiam possim arcum contemplari?* (ἀρ' ἔστιν ὥστε ἀγγύθεν θεῶν λαβεῖν;) We have, therefore, in both constructions the same meaning, but conceived and expressed in a different manner. And thus in other places also is this particle before the infinitive to be explained. Cf. above, 705. Heindorf on Plat. Protag 565.

1331. Ζῆνα μὴ φοβουμένη, i. e. εἰ μὴ Ζῆνα ἐφοβούμενη.

1347. καταληπτόν. Here used actively, as ἄψαντος by Soph. Œd. R. 969, and ἀφόβητος, ib. 885. See Porson on Hec. 1117. Matthiæ on Hec. 680. Gr. Gr. § 220.

1350. χρησμοῖς. He seems to call χρησμοί what Theseus had said above, 1045 sqq. *Matth.*

1353. σφάλκος is rendered *spasmus*. Æsch., Prom. 903. 1086, has used the word, which Blomfield interprets *dolor quavis acutus*. It signifies properly an acute disease, which affects the spine, marrow, or brain. *Monk.*

1354. The hiatus at the end of the line, contrary to the rule of anapestic systems, is suffered to remain. This seems to be done on account of the suspension of the actor's voice, and the exclamations in the following line. A suspicion, however, may arise, that a parœmiac, and perhaps a few more verses, have slipped out. *Monk.*

1360. τίς ἐφέστηκ' ἐνδέξια πλεуроῖς; So Cod. Par. A, whence Valckenaer, and the editors who followed, have received it. Several Codd. and old edd., τίς ἐφέστηκεν δεξιά πλεуроῖς; which some have wished to defend, on the ground that it was the accusative plural for κατὰ δεξιά. But this reasoning cannot be supported by other examples. Hermann, on account of the violation of the legitimate cæsura in the second arsis, wished to read τίς ἐφέστηκεν δεξιόπλευρος; The neglect of the cæsura seems to admit of some excuse, because ἐνδέξια is compounded of two words.

1365. πάντας ὑπερσχών. Libri ὑπερέχων, which Valckenaer corrected. *Qui pudicitia supra omnes erigitur.* This emendation is aided *Hippol.*

even by metrical reasons; for in a legitimate anapaestic system a dactyl very rarely follows an anapaest.

1372. This line is probably corrupt. Matthiæ says it is an iambic dimeter brachycatalectic. I should think, that either the anapaestic or dochmiac numbers should be restored. Perhaps we ought to read: *μεθετε τον τάλανα*. The preposition might easily have been added.

1374 sqq. Par. A and Lasc. have *προσαπόλλυτέ μ' ὄλλυτε τον δυσέαιμον' ἀμφιτόμον | λόγχαε ἱραμαι διαμοιρᾶσαι*. G. Dindorf would write in two verses: *προσαπόλλυτέ μ' ὄλλυτε τον δυσέαιμονα με' ἀμφιτόμου | λόγχαε ἱραμαι διαμοιρᾶσαι*. With these three anapaestic dimeters, *προσαπόλλυτε—ἀμφιτομου*, cf. Arist. Vesp. 752: *ὁ κῆρυξ φησὶ τις ἀψήφιστος; ἀνιστάσθω*. Markland corrected *ἐνέαιμονά μ'*. The M.S., *ἐνσίαιμ'*. The construction of *ἀμφιτόμου λόγχαε ἱραμαι διαμοιρᾶσαι* is the same as Med. 1399: *φιλίου χερζὶν στόματος παιδίων ὁ γαλαε προσπνέεσθαι*, where see my note.

1379—80. Reiske and Heath think that these lines ought to be transposed. Whether the latter refers to the slaughter of the *Παλάντιδες*, as the Schol. says, or to Tantalus, Pelops, Atreus, and Thyestes, the ancestors of Theseus through Æthra and Pittheus, which is Heath's opinion, these same *μυαιφόνου σύγγονου* may also be called by apposition *παλαιοὶ προγεννήτορες*. I think there should plainly be a stop after *προγεννητόρων*, that these genitives may depend on *ἀρά*. Matthiæ. [Witzschel follows this mode of stopping but Dindorf not.]

1391. *θεῖον ὀσμῆς πνεῦμα*. On the divine odour breathed by the garments and hair of the gods, Spanheim has written much on Callim. Hymn. in Apoll. 38. Prometheus, perceiving the nymph approaching, says: *τίε ἀχώ, τίε ὀσμὰ προσέπτα μ' ἀφ' ἑγγχεε*; Aesch. Prom. 115. Virg. Æn. I. 507: *Ambrosiaque comas ditavit vertice intorem spiraretere*. Ov. Fast. 5. 375: *tenuis successit in auras; Mavis odor - posses scire fuisse deam*. Monk.

1392. On the participle *ῶν* placed at the beginning of a sentence Hermann, on Soph. Aj. 965, rightly observes: "Where the sentence begins towards the end of a line, the numbers of the two lines are so united, that, at the end of the one, and the beginning of the other liberties are allowed which are not otherwise permitted, save in the middle of a line." Elem. Doctr. Metr. 118.

1396. Ov. Met. II. 621: *neque enim coelestia tingi, Ora decet lacrymas*.

1402. The meaning is. *Venus complained of her honours not duly received, and was wroth with your chastity*.—*τιμῆε* must here be understood *de honore neglecto*. In like manner, Hom. Il. I. 65: *εἰτ' ἀπ' ἐν εὐχολῆε ἐπιμήμεται, εἰθ' ἐκατόμβηε, sive quod propter votum non perfolutum ille nobis irascitur, sive propter hecatomben neglectam*. Ibid. xii. 165 sqq.: *χώστερ δ' αἰνῶε Ἀμφότερον, νίκηε τε καὶ ἔγχυε, δ' ἐνείαξεν, indignissime tulit utrumque, et victorium non reportatum, a jaculum quod fregerat*. The same mode of expression is found in Latin. Cic. Deiot. 111. 9: *perparcam amicis culpam relinquere*. To Atticus, I. 5: *de litterarum missione sine causâ abs te accensor*. Cass. Boli. Civ. I. 78: *premebantur Afri pabulatione*. B. G. v. 28: *re prementurâ non premi*.

13. τί δ'; The Greeks use this formula in the same way as *se hoc? what?* They deny, to a certain extent, what the other ts. The whole verse is rightly interpreted by the Schol.: *by do you blame the curses! for you would have slain me even out them, so dreadfully were you enraged."*

15 sqq. The Schol.: "Deceived in the correct estimate of justice and truth."—In the next line ἀπαῖον is used actively, as in Med. καὶ σοῖς ἀπαία γ' οὔσα τυγχάνω δόμοις. Cf. Iph. Taur. 778. Trach. 1203. CEd. Tyr. 1291. Æsch. Agam. 245.

17. ἀτιμοὶ ἀτιμώρητοι, Schol. Valckenaer has aptly quoted h. Agam. 1288: οὐ μὴν ἀτιμοὶ γ' ἐκ θεῶν τεθνῆξομεν. Virg. xi. 845: *Non tamen indecorem tua te regina relinquit, Extremā in morte.*

20. Schol.: ἐγὼ ἐκ τῆς ἐμῆς χειρὸς ἐν τοῖς ἀφύκτοις βέλεσι ρήσομαι ἄλλον, ὅστις ἂν τύχῃ φιλάτατος αὐτῆς τῆς Ἀφροδίτης, τῶν ἀνθρώπων, alluding to Adonis, as some think. Apollod. iii. : "Adonis, while yet a boy, being smitten by the wrath of A., was killed out hunting by a boar."

24. τιμὰς μεγίστας. Schol.: "In Troszen there is a temple of Polytus, where future brides are shorn of their tresses. The Athenians paid divine honours to Hippolytus; and, enrolling him in the starry heavens under the name of the Charioteer, worshipped with yearly sacrifices, and honoured him with a temple. Pausanias, ii. 32, relates this, and has also the following: 'And something of this kind they also do. Every maiden has her hair shorn at marriage, and brings and dedicates it in this temple.'" Diogenes, iv. 62, tells the same story.

27. I have written καρπούμεν, with other editors, from Valckenaer's emendation. The MSS. wrongly καρπούμεναι. The meaning is: *They shall dedicate their tresses to thee, who shalt long enjoy tears, the signs of their great sorrow.*

37—8. Our Schol. points to Alceste, 22, where Apollo, as Alceste is about to die, says: ἐγὼ δέ, μὴ μίαςμά μ' ἐν δόμοις κίχῃ, λείπω θρῶν τῶνδε φιλάτατην στήτην. In Statius, Theb. 8, 764, Minerva, as Tydeus dying, fugit averrata, *Neo prius astra subit, quam mylamps et insens Ilusos multa purgarat lumina lymphā.* Monkmann, on Alceste, has this note: "Lobeck, in his dissertations, which the title is, *dii veterum ad aspectu corporum exanimium non debiti*, Viteb. 1802, pars i. and ii., with other both ancient and modern writers, does not seem to have attended to this, that it is Apollo and Diana of whom Euripides predicates this. This, it seems peculiar to these two; not, however, because, as tutelary deities of the light, they abhor such sights—for we must not think of sun and moon—but because both are said to strike men from a distance. For these deities preside over natural death, and are said to be far from the dying, and to inflict death from afar, because the moment of natural death is not openly seen."

41. ῥαδίως, libenter, æquo animo, i. e. ita ut nemini irascaris.

50. ἀφίης. Witzschel, with Brunck, prefers ἀφήσεις, a reading derived from many good MSS. For (he says) I entirely agree with him, on Med. 314, that the distinct testimony of two manuscripts

is of more weight in establishing a reading, than the tacit assent of a hundred editions in defending the common reading.

1457. *κεκαρτέρηται τῷ* means nothing else than that he need not be admonished to exhibit fortitude against pain, since at the end of life he has no longer any room for fortitude; "the past when I might have borne pain with fortitude." *Matthæ.*

1458. *κρύψον δέ μου πρόσωπον πέπλοις*. It is a very primitive custom that corpses should be covered up, and especially the face, disfigured by death, should be veiled. Tecmessa on the corpse of Ajax, *Soph. Aj.* 927: οὔτοι θεῖός· ἀλλὰ νῦν περιπτυχέη καλύψω τῷδε παμπήδην, ἐπεὶ οὐδείς ἄν ὄστις καὶ φίλος τλάει πέν. Andromache on the corpse of Polyxena, *Eur. Troad.* ἐκρύψα πέπλοις κάπεκοψάμην νεκρόν.

1459. *ὀρίσματα, παρὰ σε τυττα*. Cf. *Hec.* 16: ἔως μὲν σὺ ὄρθ' ἔκειθ' ὀρίσματα, where the Schol. explains by *πύργοι*. *B.* note on this passage of the *Hecuba*.]

APPENDIX.

OF THE MORE DIFFICULT WORDS AND PHRASES.

affixed to a word means that its signification in the passage referred to is peculiar.

ἰὺν γάμων	261 ἀτρεκέϊς ἐπιτη-	637 κίζειν
τόψιος	δεύσεις	644 *μωρία
πατίρεια αὐλά	322 *ἐξαίρειν	724 εὐφημος ἴσθι
ιστορεῖν	340 τί πάσχεις;	767 ὑπέραντλος
λαβεῖσθαι	368 *παναμέριος	776 ἐξάγγελος
μναί θειά	373 προνώπιον	780 ἀμφιδέξις
αλῆναι	388 *διαφθείρειν	803 παχνοῦσθαι
υτοὶ πέλανοι	484 δυσχερής	821 κατακονά
σέρως	530 πυρός βελος	913 λίχνος
περαλγῶ	542 σεβίζειν	952 καπηλεύειν
	589 προμνήστρια	

μηνῶν ἐς ὄψιν καὶ τέλη μυστηρίων. 32 ἐρῶσ' ἔρωτ' ἔκδη-
 • 161 τᾷ δυστρόπῳ γυναικῶν ἀρμονίᾳ. 324 ἵν' οὐ σὺ
 γμαι. 335 σέβας χεῖρός τὸ σόν. 363 πρὶν σᾶν κατ-
 φρενῶν. 366 πόνοι τριφοντες βροτούς. 458 στέργουσι
 ἔνικώμενοι. 546 πῶλον, ἄζυγα λέκτρων. 762 πλεκτάς
 των ἀρχας. 929 τὴν ὅπως ἐτύγγανεν.

965 τὰ φίλτατα	1126 πολιῆτις	1297 προκόπτειν
970 τὸ ἄρσεν	1133 τρόχος	1347 *καταληπτός
979 σύννομος	τροχός	1353 σφάκελος
992 ὑπελθεῖν	γυμνάς	1413 τί δέ;
998 ἐπαγγέλλειν	1189 ἀρβύλη	1417 ἄτιμος
1019 *πράσσειν	1208 *νεανικός	1441 ῥαδίως
1064 τὸ σεμνόν	1213 τρικυμία	1459 ὀρίσματα (πακίς ας turres?)
1085 *ξενοῦσθαι	1255 κέκρανται	
1113 ἀκηροστος	τὸ χρεών	
1114 ἀτρεκής	1289 πείθομαί τι	

983 ξύστασις . . . φρενῶν. 1104 λύπας παραιρεῖν. 1147 σ-
 ζυγίαι Χάριτες. 1188 ἄντυξ ἄρματος. 1217 κρεῖσσον θίαμα
 δεργμάτων.

THE END.

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